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Nihil Obstat,

M. J. O'CONNELL, C.M.

Censor Deputatus.

Imprimatur,

✠ MOST REV. SAMUEL A. STRITCH, D.D.

Archbishop of Chicago.

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Editorial Notes and Comments

"TRUTH IN ALL ITS THROBBING VITALITY"

Last March, when His Excellency, the Most Rev. Francis J. Spellman, Archbishop of New York, addressed 700 members of the clergy of New York State at the first state regional Congress of the Confraternity of Christian Doctrine, he had the following to say about the teaching of Religion as he urged that Truth "be taught in all its throbbing vitality."

Desiring to make some definite recommendations concerning religious instruction, I would say that a clear grasp and a clear presentation of the truths of our holy faith are of essential importance. Methods, techniques and the mechanics of organization are secondary. Priests should therefore instruct religious and lay catechists in Catholic doctrine and morals. Sometimes, it seems to me that undue stress is given to the consideration of methods of teaching to the subordination of the importance of the matter itself. The accidental would seem to be placed above the substantial.

In the teaching of Christian doctrine there are, I think, two extremes to be avoided. The first is the presentation of doctrine detached from life. Doctrine should be presented as truth not alone to be known but to be loved and lived. St. Augustine gives us catechists sublime principles of teaching: "Christ came," St. Augustine tells us, "that man might learn how much God loves him, and might learn this to be the end that he might begin to glow with love of God. With this love set before us as an end to which we may refer all that we say, we may give all our instructions that they to whom we speak, by hearing, may believe, and by believing, may hope, and by hoping, may love."

EXPOSITION OF THE MISSAL EPISTLES FROM ROMANS

The April, 1941, issue of the *Catholic Biblical Quarterly* inaugurated a series of articles explaining the dogmatic and moral content of the missal epistles from St. Paul to the Romans. As the writer, Rev. Joseph L. Lilly, C.M., says in his initial article, eleven Sunday, six feast-day, two votive and two ferial Masses draw their lessons from this epistle. The first article¹ is a preface to the series, offering what the author describes as "brief remarks" on the church at Rome, the purpose, date and introduction to the epistle. Father Lilly says of the series:

. . . The treatment will be simple and practical rather than scientific, although the explanations and comments will be based, we hope, on sound scientific and exegetical procedure. Often there will be a conflict of views concerning the correct interpretation of a passage, but rather than indulge in lengthy discussions as to the merits of the variant opinions we propose to give merely that interpretation which to us seems most satisfying, while referring the reader to good commentaries for other views.²

We recommend Father Lilly's articles to those teachers who have the habit or the desire to include the Proper of each Sunday's Mass in their courses of Religion study. The following, the last paragraph of the article in which the author introduces his readers to the epistle of St. Paul to the Romans, is indicative of the tone of the initial article:

Thus we have in this introduction to the epistle the most basic and important of the Christian doctrines—the two natures of Jesus Christ united in the one divine, eternally preexisting Person of the Word, the subjective condition required of our union with Christ, faith, and the doctrine of our mystical incorporation into Christ. St. Paul, in the course of the epistle to the Romans, returns again and again to these doctrines.³

¹ Rev. Joseph L. Lilly, C.M., "Exposition of the Missal Epistles from Romans," *Catholic Biblical Quarterly* (April, 1941), pp. 159-166.

² *Ibid.*, p. 159.

³ *Ibid.*, p. 166.

A LITURGICAL RELIGION COURSE FOR A CATHOLIC HIGH SCHOOL

To those teachers who are interested in orientating a course in Religion about the liturgy, may we refer them to a recent article in *Orate Fratres*.⁴ The author makes his notes and expresses his views with the hope that others likewise will express their point of view on the subject. With wisdom he says:

Recently, I have taken to wondering if the whole thing was not merely a question of spirit, of the liturgical spirit being made to inform the body of doctrine that should be taught in our schools and colleges. If this be true, then any course in Religion might well serve as the body awaiting the animation of the spirit of the liturgy which would be inspired by the teacher. I have known this to be done successfully. Of course, we are again up against a sizable difficulty, in defining the proper spirit of the liturgy, in providing a rule or standard by which Religion teachers could be said to have this spirit, or lack it. There is something about the liturgy, and its spirit, etc., which defies close definition; which one rather feels than knows; which may belong to that group of realities which Irving Babbitt assigns to the sphere of man's cognition which he calls the "higher imagination." In other words, one knows when he or another has the spirit of the liturgy, when this book or that book breathes this same spirit, but he does not always know why.⁵

We like the spirit of the above quotation. While we are enthusiastic about it, we are less enthusiastic about the following quotations abstracted from the author's subsequent presentation. In making this comment, we would like to remind our readers that the author definitely says that he himself would like the assistance of others in considering this work. We are afraid that in the hands of some teachers the dynamic quality of the liturgy might become lost in abstract presentation:

It seems to me that the logical starting point would be from the virtue of religion. The question might be asked: Why has man

⁴ Rev. Walter LeBeau, "Liturgical Religion Course?" *Orate Fratres*, XV, No. 5 (March 23, 1941), pp. 215-218.

⁵ *Ibid.*, pp. 215, 216.

always been religious, why is he instinctively religious (unless his instincts have been horribly dulled by sin, or inverted by vicious philosophies), and why *must* he be religious? The answer to this question will naturally lead to an investigation of the existence of God, of His nature and attributes, of His *ad intra* which constitute his life and supreme happiness, of His works *ad extra* in creation only, for the time being), of the specific nature of man as a free and rational being, and of the necessary relationships that arise out of the goodness, love and supreme dominion of God as Creator, and the dependence, gratitude, love and contrition of man as creature. . . .

The second step would be to point out that from the fact that God is personal He must have had a definite purpose for creation in general, for the particular creation of every single being, and, in the case of complex beings, for every part of the creature. . . .

The third step would be to introduce the student to the supernatural, to give him whatever insight his years and abilities will allow into the mystery of sanctifying grace, the created life of God communicated to man. . . .

The fourth step is a very obvious one. Man did not remain long on the supernatural plane but fell from it, so far as we know, at the very first temptation. Here the student must be taught the fact, first of all, of the fall, then its meaning and consequences. Sin in general, and original sin in particular, must be analyzed and shown to be exactly what it is: failure on the part of man to maintain his position relative to God. . . .⁶

The author concludes his article with the following:

By this time the student has learned of the nature and meaning of his life on earth, of his anticipated life in heaven, of his possible life in purgatory or hell. Might we not do well to pause here and ask the question: Is there anything specifically liturgical in this course in Religion up to this point? Some will say no, but I, at least, say yes, because there is running all through it the idea of worship, and before this outline is completed the obvious fact that liturgy and worship are the same, and that they sum up the whole of man's life here and elsewhere, will be even more obvious.⁷

THE DIALOG MASS

Beginning with the March, 1941, number, this JOURNAL began the publication of a series of five articles dealing with the Dialog Mass, prepared by Rev. Gerald Ellard, S.J.,

⁶ *Ibid.*, pp. 216, 217, 218.

⁷ *Ibid.*, p. 218.

authority on the liturgy, for readers of the JOURNAL OF RELIGIOUS INSTRUCTION. The fourth article of the series, "The Holy See and the Dialog Mass 1920-1935, is in this issue, and the fifth article, treating of the Dialog Mass in America today, will appear in the September number. Those who have witnessed the Dialog Mass correctly taught consider it an instrument par excellence in developing active participation in praying the Mass. Children of the elementary school level are able to take part in the Dialog Mass with extraordinary interest and devotion. It is this JOURNAL's desire, through Father Ellard's series of articles, to arouse interest in this finest type of activity learning. This past Spring the *Kansas City Register* published an official communication of His Excellency, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, in which Bishop O'Hara stated:

Since the "Dialog Mass" is recognized as perhaps the most practical method of introducing popular participation in the liturgy of the Church, so ardently recommended by Pope Pius X and his successors in the Supreme Pontificate, we should look forward to encouraging it among the youth of all our parishes— and, in due time, to have our parish Mass on Sunday conducted in this manner. There is no thought of being hurried in this matter, for haste would probably result in defeating any permanent hope of achievement.

We are however, desirous of making a beginning in connection with our diocesan Eucharistic congress, a feature of which will be the exemplification of how to conduct a "Dialog Mass" by the junior CYC groups of the diocese. In preparation for this demonstration, I am asking the pastors to have their junior CYC groups become acquainted with the Community Mass during April.

In preparing for this function, the booklet "Community Mass," published by *The Queen's Work*, St. Louis, will provide the text: (five cents a copy). The Canon of the Mass (from the end of the Preface to the beginning of the Pater Noster) is not to be read aloud.

THE CATHOLIC COLLEGE AND CATHOLIC ACTION

Last April, when this JOURNAL published Sister Florence Louise's article on "A College Program of Catholic Action,"

we asked the author if Marygrove College had any data on the participation of their graduates in works of Catholic Action after they leave college. Although Marygrove at present has no exact information, the college does know that many of its graduates are officers in the parish and deanery activities of the Council of Catholic Women and are engaged in various social and community services. It is Sister Florence Louise's hope that during the coming school year she will be able to furnish us with a follow-up article that will give more definite information. The following, relative to a senior non-credit course at Marygrove, will be of interest to many readers:

... We are working very definitely to encourage our students to enter into parish activities after graduation and this year have introduced a leadership course for Catholic Youth work in the parishes. It is a Senior non-credit, elective course, and our girls seem quite enthusiastic about it. As a preliminary to the leadership course, we also introduced a unit on Catholic Action into the Senior Religion course, this, of course, being fundamental to any course in Catholic leadership.

RELIGIOUS VACATION SCHOOLS AND GROWTH IN ATTENDANCE IN OUR PAROCHIAL SCHOOLS

Those who have been following catechetical congresses and the work of the Confraternity of Christian Doctrine in the country have heard over and over again that the religious vacation school is a splendid medium to increase attendance in Catholic schools. If there are still pastors who are in doubt, may we quote figures from a parish in Philadelphia. Last summer this particular parish had an attendance of one hundred pupils in its religious vacation school. In September, with the opening of school, forty-seven of the one hundred children enrolled in the vacation school entered the parish school. This was the result of one summer

school of Religion in a city parish. It is an experience that has been duplicated in many places.

VACATION SCHOOLS

Confraternities throughout the United States will soon enter the religious vacation school period. For the May issue of this JOURNAL the National Center in Washington furnished the Confraternity Section with a review of the excellent second annual report of the Confraternity of Christian Doctrine in the Diocese of Burlington. There is a wealth of material in this report pertinent to the religious vacation school situation that the review just mentioned did not include. Attention in particular might be called to the confident attitude on the part of pastors in undertaking the work for a second year, of the improvement in instructional procedures, of closer adherence to the Confraternity program, of the care with which pastors analyzed daily their attendance, and of the revealing figures on the number of baptisms, converts and revalidated marriages. Father Tennen, director of the Confraternity in Burlington, says:

Last year when sixty-two baptisms of children of school age were reported it seemed reasonable to suppose that most of the slack had been taken up and that from then on probably not more than a fourth of that number would be reported annually. Yet this year even a greater number than that, seventy-one, has been reported, which would seem to confirm the claims made for the vacation school by its founders. The children baptized were of grade school age and therefore constitute a group that ordinary methods in the parish had not been able to do anything with. It is interesting to speculate on the results of the seventy-one baptisms along with the sixty-two of the last year. When we add to these the twenty-three converts to the faith and the four revalidated marriages we are confronted with striking evidence of the power wielded by the vacation school in reaping "the ripening harvest."⁸

⁸ Rev. Wm. A. Tennen, *Second Annual Report of the Confraternity of Christian Doctrine*, Diocese of Burlington, year ending September 1, 1940, p. 12.

CENTENARY OF THE SISTERS OF THE HOLY CROSS

This year the Congregation of the Sisters of the Holy Cross, whose mother house is situated at St. Mary's Convent, just north of South Bend, Indiana, is celebrating the one hundredth anniversary of the foundation of their community. Very best wishes from this JOURNAL and its friends to the 1500 members of the Congregation of the Sisters of the Holy Cross in this country! St. Mary's College, Notre Dame, conducted by the Sisters of the Holy Cross, held on April 25, 26, 27, the third regional college-sponsored Congress of the Confraternity of Christian Doctrine. St. Mary's College, in recognizing the untold possibilities in the participation of college graduates in the Confraternity of Christian Doctrine, is to be congratulated on these congresses, the most recent of which considered, "The College Student as a Parish Leader."

WHY A CONFRATERNITY OF CHRISTIAN DOCTRINE IN EVERY PARISH?

In the beginning of my discourse I said that it was fitting that this Conference opened on the Feast of St. Peter Canisius. He lived at a time when the full catastrophe of the breaking asunder of Christian unity in Europe was apparent. Rightly he judged that the cause of this break was a widespread ignorance of Christian Doctrine among the people. It never could have occurred if the people had been properly instructed; history attests that thousands of them held to the Church more as a tradition than as a reality. Courageously he started a catechists' crusade, and gave large areas of Europe to the Church. We face today a world which has wandered away from the Church and Christ. To bring it back we need a vigorous, strong Catechetical Renaissance. When our people know their religion and by proper training acquire the habit of its practice, then indeed shall we witness Christ again in the world about us, which is seeking water where there is no water, light where there is no light. If Catholic Action is to be triumphant, its vanguard must be the catechists.

By The Most Reverend Samuel A. Stritch, D.D., at The Milwaukee Provincial Catechetical Congress of the Confraternity of Christian Doctrine, La Crosse, Wisconsin, April 27-29, 1939.

THE RELIGION TEACHER — DE LA SALLE STYLE

THE CATECHETICAL TRAINING AND FORMATION OF THE BROTHER OF THE CHRISTIAN SCHOOLS

BROTHER FLORUS VINCENT

La Salle College
Philadelphia, Pennsylvania

It might be well at the outset to recall the meaning and place of instruction in education. Education is the larger process of developing, or aiding and guiding the development of the abilities and capacities of the pupil. Instruction is one of the means to this end, on the supposition that knowledge is power. So, too, religious instruction is a part only of religious education, for religious education is even more concerned with the cultivation of good habits or virtues than with the imparting of knowledge. We are here concerned chiefly, however, with the preparation of the Religion teacher as an instructor. The fuller preparation of the religious educator would include the personal spiritual training of the Religion teacher also. Instruction, too, is here confined to the instruction in Religion as such, ignoring instruction in other fields where the trained religious educator finds opportunity for indirect, but none the less effective, religious education.

The remote preparation for the future Christian Brother begins usually in the Junior Novitiate.¹ The subject enters here between fifteen and eighteen years of age and remains until he has completed his high school education. During this period he has a half hour study period of Christian Doctrine five times a week plus a forty minute lesson in the

¹ Without having recourse to statistics it may be said that well over half of the Brothers (probably about 60%) enter the Junior Novitiate.

² This daily lesson in Christian Doctrine is characteristic of all the secondary and primary schools conducted by the Brothers of the Christian Schools.

same subject on all days except Sunday.² The course of religious instruction pursued here in the Junior Novitiate follows the syllabus used in the Christian Brothers' high schools of the Baltimore District:³

In the sophomore year, the creed and the first six commandments of God are studied, together with the liturgy and the Mass; in the junior year the last four commandments of God and the precepts of the Church as also the sacraments and a survey of church history; in the senior year life problems and elementary apologetics.⁴

Besides this course in Christian Doctrine the Junior novice studies every Sunday the gospel of the day for half an hour and attends on Thursday a group meeting of a study club.

At the completion of his high school course the subject is promoted to the Senior Novitiate.⁵ Here the novice continues to study Christian Doctrine for half an hour every day, except Sunday, in preparation for the Religion examination given once a year throughout the society.⁶ It might be remarked here that this daily study of Christian Doctrine is a point of rule of the Christian Brother from which no one is exempt; it reflects the purpose for which the society was founded: The Christian Education of Poor and Neglected Children. The study of Religion was, therefore, a matter regarded as of primary importance by the Founder of the Brothers. He was deeply convinced, as he states in the first chapter of his Rule, that "all disorders, especially among artisans and the poor, usually arise from their having been in childhood left to themselves and badly brought up . . . (they are) usually little instructed and being occupied all day in gaining a livelihood for themselves and their family, cannot themselves give their children the necessary instruction. . . . It was for the purpose of procuring this ad-

² What is said here about the preparation of the Brother applies specifically to the Baltimore District. Details may vary in different parts of the world but the general program is the same, especially in the Novitiate.

³ The syllabus for the first year of high school calls for a survey course in Christian Doctrine, but postulants are not admitted to the Junior Novitiate until they have completed the first year of high school.

⁴ Candidates who are eighteen years of age or over come directly to the Senior Novitiate without passing through the Junior Novitiate; they probably make up about 40% of the novices.

⁵ This is the examination referred to in the report of the National Catholic Education Association, August 1940, p. 142. It will be described later.

vantage for the children of artisans and the poor that the Christian schools were instituted . . . It is for this purpose the Brothers keep schools, in order that having the children under their care . . . they may teach them how to lead good lives, by instructing them in the mysteries of our holy Religion, inspiring them with Christian maxims and thus giving them a suitable education."⁷ Accordingly the Brothers continue to regard the study of Religion as a sacred obligation in order to better prepare themselves for their life work.

On Sunday in the Novitiate, as in the Junior Novitiate, the half-hour of Religion study is devoted to the gospel of the day. It is also a point of rule among the Brothers "to pass no day without reading a part of (the New Testament)"⁸ on their knees at the beginning of spiritual reading. They are also directed by their Founder to spend the time immediately before class in the morning at their desk reading the New Testament. These practices familiarize the Christian Brother with the text of the New Testament so that he is able during his teaching career to quote much of it by heart. This again is an expression of the idea of the Founder that an important part of the religious education of the young should consist in "inspiring them with Christian maxims. . . . They shall . . . make it their first and principal care to teach their pupils . . . catechism . . . and the maxims and practices which our Lord has left us in the gospel."⁹ Incidentally, also, the meditations which Saint de La Salle wrote for his followers for every Sunday of the year are based on the gospel of the day, and the method of mental prayer which he gave to the Brothers centers around "some mystery (of our Lord's life), some virtue or some maxim of the holy gospel."¹⁰

Besides the daily study of Christian Doctrine, there is a forty-five minute Religion lesson in the Novitiate, every day except Sunday, given by the sub-director of novices. Catechism lessons are also given in turn twice weekly by

⁷ *Common Rules of the Brothers of the Christian Schools*. Chap. 1.

⁸ *Ibid.*, Chap. 2.

⁹ *Common Rule of the Brothers of the Christian Schools*, Chaps. 1 and 7.

¹⁰ *Collection of Short Treatises for Use of the Brothers of the Christian Schools*, p. 23.

one of the novices with his fellow novices serving as his class and later as his critics.

Throughout the Novitiate year (and later also in community) the primary importance of excelling as catechists is insisted on in conferences and in refectory readings. For this purpose use is made of such publications as the JOURNAL OF RELIGIOUS INSTRUCTION and *The De La Salle Catechist*.

A characteristic of the religious instruction of the Brothers of the Christian Schools is a two or three minute exhortation called the "reflection." This is given at the beginning of the Religion lesson and has for its subject some appropriate phase of the duties of the Christian. From the beginning, the training of the Christian Brother has insisted upon a question and answer approach, rather than that of the lecture or sermon. The reflection was designed to give an occasion for a short, fervent exhortation for which the more formal lesson might not furnish occasion, although it has always been emphasized that the Brother should take occasion, not only during the Religion period but also in his secular teaching to make a timely reflection of a moral or religious nature wherever the circumstances suggested it, without, however, being stilted or forced. Part of the training of the novice consists in preparing and giving the "reflection" several times to his fellow novices and of listening to their attempts.

After the year of Novitiate the candidate is usually promoted to the Scholasticate where he pursues his higher education, extending from one to four years or even more.¹¹ During this period he also continues his catechetical training, first of all, by the continuation of the daily half-hour of Religion study, in preparation for the official catechetical examination of the Society.¹² This examination consists of several parts: the freshmen take Dogma, the sophomores Moral, the juniors Grace and the Sacraments, and the seniors Church and Bible History. In keeping with this program, courses are given under the control of the Catholic University twice weekly carrying two semester hours of credit:

¹¹ In the Baltimore and New York Districts this higher education is pursued chiefly at the Catholic University of America.

¹² To be described later.

The Life of Christ, for the freshmen, Moral for the sophomores, Grace and the Sacraments for the juniors, and Church History for the seniors. Besides this, the seniors have methodology and practice teaching of Religion one hour a week. Those seniors whose program at the Catholic University permits have a few weeks of practice teaching in Religion in one of the high schools of Washington. Some scholastics also take formative courses at the University, such as the Teaching of Religion, Theodicy, or General and Special Ethics; all the scholastics take six semester hours of philosophy in both the junior and senior year.

The catechetical preparation outlined above may differ in some respects (especially in the scholasticate) from District to District;¹³ the following, however, is uniform throughout the world. It is a series of certifying examinations some aspects of which are peculiar to the Brothers and may be of some interest.

As has been mentioned, the first part of this examination is taken in the Scholasticate. The subsequent parts continue for one or several years afterwards. Though intended especially for the younger members of the Society, the program of examinations is so arranged that it may be continued for many years of the Brother's teaching career, during which time he may continue systematically to expand his knowledge of things religious. Strictly speaking, the taking of the examination is optional, but it is strongly urged that at least the lower course be passed. There are two courses: The Intermediate course (*cours moyen*)¹⁴ and the Advanced Course (*cours supérieur*). The intermediate course consists of five examinations which in general represents a five-year period because the examination is given only once a year. Each examination consists of two parts or questions. The questions are in the form of topics to which two or three subtopics are appended. The task of the candidate is to develop these subtopics. It is possible, however, to pass either of these two parts of the examination separately if a

¹³ The Institute throughout the world is divided into sixty Districts. There are five Districts in the United States: Baltimore, New Orleans, New York, Saint Louis, and San Francisco.

¹⁴ French is the official language of the Society.

sufficient score is attained in either part and the total score for both parts is not sufficient to pass the whole,—provided the other part is successfully taken the following year.

The first examination of the intermediate course comprises dogma and the History of the Institute of the Brothers of the Christian Schools. It is based on *An Exposition of Christian Doctrine*: Part 1, Dogma, and *A History of the Institute of the Brothers of the Christian Schools*.¹⁵ The second examination is based on *An Exposition of Christian Doctrine*: Part 2, Moral, and *A Catechism of Vows*.¹⁶ The third examination is based on Part 3, Section 1 and 2 of the same series; it has for its subject matter Worship or the Means of Sanctification.¹⁷ The fourth examination is Bible and Church History based on *Histoire Sainte* and *Précis d'Histoire de L'Eglise*.¹⁸ The fifth examination is Liturgy and Methodology based on *An Exposition of Christian Doctrine*, Part 3, Vol. 2, Liturgy, and *Manuel de Catechiste*.¹⁹

The advanced course is in four parallel series any of which may be chosen. Any or all of the remaining three may be taken if so desired after the first has been completed. Each of the four series comprises three examinations and represents a minimum three-year period. These four series are: Apologetics, Bible and Church History, Sacred Scripture, and Asceticism. Each of these courses for convenience of preparation is divided into a number of theses which are to be developed. The candidate may prepare himself in any manner he chooses, but a particular text is recommended upon which the examination is based. As in the intermediate course each examination is in two parts, either one of which may be passed separately, provided the other part is passed the following year. The first Apologetics examination is based on *Apologétique Chrétienne*: Vol. 1, *Préparation à la*

¹⁵ *An Exposition of Christian Doctrine* by a Seminary Professor, Philadelphia: McVey, Part 1, Dogma, 570 pp.; and *A History of the Institute of the Brothers of the Christian Schools*, New York: La Salle Bureau, 197 pp.

¹⁶ *An Exposition of Christian Doctrine*, Part 2, Moral, 638 pp.; and *A Catechism of Vows*, F.S.C., Brussels, 1927, 152 pp.

¹⁷ *Ibid.*, Part 3, Section 1 and 2, 582 pp., 1934.

¹⁸ *Précis d'Histoire de L'Eglise*, 498 pp. and *Historie Sainte*, Paris: Librairie Generale, 1936, 495 pp.

¹⁹ *Exposition of Christian Doctrine*, Part 3, Vol. 2, 448 pp., and *Manuel de Catechiste*, F.S.C., Tours: Mame et Fils, 1908.

Religion Revelée;²⁰ there are twenty-nine theses to be prepared. The second Apologetics examination is based on Vol. 2, *La Religion Revelée*,²¹ thirty-three theses. The third examination is based on Vol. 3, *L'Eglise*,²² comprising twenty-six theses.

Instead of Apologetics, Bible and Church History, Sacred Scripture, Asceticism may be taken. The first examination in Church History is based on *Histoire de L'Eglise*: Vol. 1, The Beginnings to 1073;²³ there are forty-six theses. The second examination is taken from thirty-eight theses based on Vol. 2 of the same work, From 1073 to the Present.²⁴ The third examination is Bible History, placed last because it is treated more deeply than the Church History. This examination is based on *Histoire Sainte*²⁵ and comprises forty-six theses.

The Scripture series has for the subject of the first examination, An Introduction to the Scriptures in General, and the Gospels. No specific text is used, though, as in the other series, a bibliography is drawn up. There are forty theses. The second Scripture examination is based on the Acts of the Apostles, the Epistles and the Apocalypse, and also includes forty theses.

The fourth and last series in the advanced course is Asceticism, the first examination of which is based on "The Spiritual Life,"²⁶ and the Asceticism of Saint John Baptist de La Salle. This latter part may be controlled from various works published by the Society. In all, there are forty-one theses to be prepared. The second ascetical examination is The History of Asceticism to the End of the Middle Ages. This examination is based on volumes 1 and 2 of *Christian Spirituality*, a work in four volumes;²⁷ there are twenty-

²⁰ F.S.C., Procure Generale, Paris, 1902, 549 pp.

²¹ *Ibid.*, 520 pp.

²² *Ibid.*, 516 pp.

²³ Par un Professeur de Faculté Catholique, Paris: Librairie Generale, 1926, 586 pp.

²⁴ *Ibid.*, 484 pp.

²⁵ F.S.C.

²⁶ Tanqueray Desclée and Co., Tournai, Belgium, 1930, 750 pp.

²⁷ Pourrat. London: Burns, Oates and Washbourne, 1922. Vol. 1, 312 pp.; Vol. 2, 336 pp.

three and twenty-five theses respectively. The third and last ascetical examination covers the History of Asceticism from the End of the Middle Ages to the Present Day. This examination is based on volumes 3 and 4 of the same work, each part comprises twenty-three theses.²⁸

Diplomas stamped with the seal of the Institute are sent from the Mother House of the Society at Rome to those who have successfully completed the intermediate course, and a similar diploma is awarded to those who complete any of the advanced courses.

A world-wide examination is held every year on December thirtieth at various centers. The questions are sent from the Mother House, and envelopes containing them must be unsealed in the presence of the candidates just before the actual examination begins. The envelope containing the answer papers is also sealed at the end of the examination and sent back to the Mother House to be graded.²⁹ No name appears on the examination paper; a number is given to each candidate. At the Mother House two examiners grade each paper independently. (No mark of any kind is made on the paper itself; rather a separate score sheet is used.) If there is much discrepancy between the grades assigned to a particular paper by the two examiners the papers are regraded.

The system has been given in some detail to emphasize the importance attached in the Society to the proper qualification of the Brothers as teachers of Religion. In keeping with the spirit of their Founder, the Brothers have always regarded the imparting of the truths of Religion to their pupils as their "first and principal" duty and even as the only reason they are in existence as a society. This attitude has earned for them from Our Holy Father, Pope Pius X, the title "Apostles of the Catechism," of which they are justly proud. God grant that they may prove themselves worthy of that title!

²⁸ *Ibid.*, Vol. 3, 401 pp.; Vol. 4, 658 pp.

²⁹ Except that this year, on account of the unsettled conditions in Europe, the papers were graded locally.

THE DIALOG MASS: IV

THE HOLY SEE AND DIALOG MASS, 1920-1935¹

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EDITOR'S NOTE: This is the fourth in a series of five articles dealing with the Dialog Mass, prepared by Father Ellard for readers of the JOURNAL OF RELIGIOUS INSTRUCTION. The first article was entitled "The Dialog Mass and Its Place in the Liturgical Movement" (March, 1941), the second, "Active Participation, the Catholic Tradition" (April, 1941), and "Modern Rise and Spread of Dialog Mass, 1910-1920" was published in the May issue of the JOURNAL. The fifth article which will appear in September will deal with the Dialog Mass in America today.

"The Dialog Mass must be condemned, as it is surely not free of the suspicion of heretical origin, and is clearly in opposition to many rubrics." At the close of the year 1921 an Italian prelate thus expressed himself in an ecclesiastical journal of Verona.² By the very vehemence of his language he was attacking at once on two fronts. Right before him there was confusion of conduct and thought as the result of a practice then springing up in Italy, by which the entire congregation recited aloud and in the vernacular the whole text of the Mass, Canon and words of consecration not excepted. Again, there was here and there and everywhere (it seemed) in Italy, France, Belgium, a strong case being built up in clerical journals for the Dialog Mass, in the ordinary sense of the term; the custom, namely, whereby people joined with the server in making the short responses, and joined with the priest in reciting *Gloria, Credo, Sanctus*

¹ This chapter is based, for the most part, on I. M. Hanssens, S.J., Professor of Liturgical Theology in the Gregorian University, "Vetera et Nova de Missa Dialogata," *Periodica*, XXV, 2 (April, 1936), 57*-89*. As before, I have also used Lefebvre, "La Question de la Messe Dialoguée," *La Participation Active des Fidèles au Culte* (Louvain: Mont-César, 1934), 152-196. These two works are cited before as *Hanssens* and *Lefebvre*.

² Msgr. G. B. Pighi, "Le Lessa Dialogata," *Bollettino Ecclesiastico della Diocesi di Verona* (December, 1929-January, 1922), as quoted by J. Pauwels, S.J., in *Periodica*, XI (1923), 154-157.

and *Agnus Dei*. And so, with devotion that was filial and zeal that was most orthodox, this Monsignor Pighi set out to slay this new thing that was penetrating Italy, from north to south, and his was not the only pen turned into rapier in this praiseworthy cause.³

To historically-minded prelates, such as Achille Ratti, for instance, who had become Cardinal-Archbishop of Milan that summer, would not this new and strange practice have seemed all but indistinguishable from the former abuse of vernacular Mass brought in by the Jansenists a century and a half before, and condemned by Pope Pius VI as "false, temerarious, destructive of the prescribed order for the celebration of the Mysteries, easily productive of many evils"?⁴

Thus, in 1922, Dialog Mass would seem by all appearances to have been headed straight for official banishment and condemnation. Yet both before and after Achille Ratti became Pope Pius XI it was only the *inexpediency* of the Dialog Mass itself that was mentioned in the replies of the Sacred Congregation of Rites. Its introduction or non-introduction into a diocese was left to the decision of the local bishop.

Of course, the loud recitation of the Canon was condemned as an abuse, and its complete suppression decreed.

Within the space of three months the Congregation just mentioned handed down five replies pertaining to this matter that we know of, and in the first of these it speaks of having made "like answers to similar petitions." Two of these five replies are duplicates, a third differs hardly at all: in the two other instances the text of the reply has not been made public.⁵ In each reply that is known in its terms the Sacred

³ For a partial survey of this literature, cf. *Periodica* as just cited.

⁴ H. Dennziger—C. Bannwart, *Enchiridion Symbolorum*, Freiburg: Herder, 1932. No. 1556, p. 434.

⁵ February 18, 1921, to Bishop of Mantua: cf. *Ephemerides Liturgicae*, XXXV (1921), p. 313; also in *Hanssens*;

February 25, to Bishop of Pesaro (near Rimini): *Eph. Lit.*, p. 313; also in *Hanssens*;

April 27, to Cardinal-Archbishop Mercier, Malines: was copy of reply sent to Mantua, cf. *supra*;

May 7, to Abbot Ildephonse Schuster, St. Paul's, Rome: text not published: cf. *Lefebvre*, p. 186;

May 27, to Bishop of Metz, text not published: cf. *Lefebvre*, p. 186.

Congregation remits the decision as to the permissibility of the Dialog Mass to the local bishop, while deprecating it on that principle from St. Paul that "things that are in themselves licet, are not always expedient because of some difficulty." None of these responses was given official publication by the Holy See, and we need delay no longer over them.⁶

Within a few months of Pius XI's accession, August 4, 1922, the Sacred Congregation of Rites published the decree given here in English translation. It is now known as Decree 4375, S.C.R., and states:

DOUBTS

CONCERNING THE BODY OF THE FAITHFUL ASSISTING AT MASS:
MAY THEY ANSWER JOINTLY FOR THE SERVER, OR READ THE
CANON IN A LOUD VOICE?

The following doubts have been proposed to the Sacred Congregation for a timely answer, namely:

I. May the congregation, assisting at the Sacrifice of the Mass, make the responses in unison, instead of the server?

II. Is the practice to be approved, according to which the faithful assisting at Mass read aloud the Secrets, the Canon and the very words of Consecration, all of which except a very few words of the Canon should, according to the rubrics, be read secretly by the priest himself?

REPLY: The Sacred Congregation of Rites, having heard the opinion of the Special Commission, and having considered everything carefully, has decided to reply:

To the First Question. [The question is remitted] to the Most Reverend Ordinary]for decision[according to this norm. (*Ad Rev. mum Ordinarium iuxta mentem*). The norm (*mens*) is: Things that are in themselves licet are not always expedient, owing to the difficulties which may easily arise, as in this case, especially on account of the disturbances which the priests who celebrate and the people who assist may experience, to the disadvantage of

⁶In *Men at Work and Worship* (New York: Longmans, Green and Co., 1940), p. 143, I have indicated what a serious and misleading omission mars the publication of English versions of these documents in Bouscaren, *The Canon Law Digest*, II, (Milwaukee: The Bruce Publishing Co., 1937). Father Bouscaren has dropped out what are practically the most important words of the responses, "*Ad Rev. mum Ordinarium iuxta mentem*" and "*.....ad mentem*." Father Hanssens adduces other examples from the decrees of the Congregation of Rites showing clearly that this formula remits the question to the local Bishop for decision by himself.

the sacred Action and of the rubrics. Hence, it is expedient to retain the common usage, as we have several times replied in similar cases.

To the Second Question: [It is answered] in the negative; nor can the faithful who assist at Mass be permitted something that is forbidden by the rubrics to the priest celebrating, who say the words of the Canon secretly, for the sake of greater reverence towards the sacred Mysteries, and to enhance the veneration, modesty and devotion of the faithful: hence, the proposed practice is to be reprobated as an abuse, and if it has been introduced anywhere it is to be entirely removed.

And it is thus replied, declared and decreed. August 4, 1922.⁷

This decree certainly put an end to the loud recitation of the Canon by the laity. At first glance it might seem to have condemned Dialog Mass as well. Yet the all-important difference between the response to the first question and to the second was thus indicated, happily I believe, by Reverend Joseph Pauwels, S.J., when the Decree appeared in *Periodica*:

This Decree certainly does not favor Dialog Mass. Nor does it condemn it as something forbidden, but judges it inexpedient by reason of inconveniences that at the present time may easily arise from the practice.

That the Sacred Congregation by no means wished to condemn Dialog Mass as illicit is clear in view of the different kind of reply to each of the two doubts proposed. In the second query what is at stake is a practice, proposed perhaps, by some extremists, but having nothing in common with Dialog Mass, as defended by the authors cited above. In explicit terms it is severely condemned: "*In the negative;*" the practice mentioned "*is to be reprobated as an abuse,*" and, if anywhere introduced, "*is to be entirely removed.*" There is no such prohibition or condemnation in the reply to the first query, rather the contrary is not obscurely hinted at, "*things that are in themselves licet, are not always expedient.*"⁸

Father Pauwels goes on to add editorially, and subsequent events have justified his conclusions a thousandfold, as we shall see: "Nothing, therefore, prevents the Bishop, if he judges that in certain circumstances, for example, in the chapel of a religious community, or seminary, or college, the practice of Dialog Mass be not the occasion of the inconveniences mentioned, from allowing it . . . , nor are we

⁷ Decree 4375: *Acta Apostolicae Sedis*, XIV (1922), p. 505: *Decreta Authentica Congregationis Sacrorum Rituum*, Appendix II, p. 39.

⁸ J. Pauwels, S.J., cf. *Periodica*, XI (1923), pp. 154-157.

forbidden to hope that, little by little, under changed circumstances, the inconveniences will vanish, which will enable the Bishop to show himself lenient in granting the permission."⁹

As there is more to be said directly on the interpretation of this Decree, let us at this juncture run ahead of the narrative long enough to show how the Sacred Congregation itself has interpreted its own Decree. Asked in 1935 by the Cardinal-Archbishop of Genoa for a fresh and comprehensive declaration of the Church's mind concerning Dialog Mass, the Congregation replied: "In accordance with Decree 4375 it is for the Ordinary to decide . . . According to the above standard, Your Eminence has the full authority to regulate this form of liturgical piety."¹⁰

Thirteen years intervened between these two replies of the Sacred Congregation, an interval in which the Dialog Mass, under episcopal sanction, was making an appearance in every quarter of the globe. It must have been clear to the bishops and their chancery officials that they possessed, within the limitations of Decree 4375, "authority to regulate this form of liturgical piety."

Let us, for instance, take one particular case, the best documented one on record, to be true, and see how this bishop shaped his conduct in fullest obedience to the Holy See. It is the case of Cardinal Mercier, Archbishop of Malines, primate of Belgium. As was pointed out previously, he had had an oral sanction from the Cardinal Prefect of the Congregation of the Sacraments for the introduction of Dialog Mass. He later asked for written sanction of the Congregation of Rites. Under date of April 27, 1921, the Congregation sent him the response: "The question is returned to yourself for decision according to this norm: things that are in themselves licet are not always expedient because of some difficulty, for example, if such a practice would confuse one or several priests who are celebrating . . ."¹¹ From which

⁹ *Ibid.*

¹⁰ Decree of November 30, 1935: *Revista Diocesana* (Genoa, 1935). The original Italian text is found in *Periodica* (XXV, 1936), p. 43, the Latin version in Hanssens, 61*-62*.

¹¹ *Hanssens*, 58*.

Cardinal Mercier would conclude that, providing the difficulties were obviated, he was free to permit and regulate Dialog Mass. Three months later he received the official promulgation of Decree 4375, wherein, as before, the final decision is left to the Bishop. True, grounds for inexpediency are somewhat wider in this Decree, but there was nothing to shake the Archbishop's confidence that, if episcopal zeal and guidance overcame the difficulties, the inexpediency of Dialog Mass would have ceased. Should the difficulties prove insurmountable, then it would be well to retain the common usage of "silent" Mass.

That conclusion on the part of the Cardinal-Archbishop did not long lack highest Vatican support, for on November 16, 1922, the Sacred Congregation of the Council gave formal approbation to this canon of the Council of Malines two years before:

To instill insensibly, as it were, into the minds of the faithful that corporate and truly Christian spirit, and to prepare the way for that active participation, which the Holy See desires, one must praise the practice, at least for educational institutions and religious houses, whereby those present at Mass answer the responses in unison with the acolytes.¹²

So Cardinal Mercier proceeded to promulgate this decree, March 25, 1923. Parenthetically, it might be added for completeness' sake, that the possible disturbance to priests celebrating at side altars was precluded by ruling that there should be no such Masses during the people's Dialog Mass.

Shortly before the promulgation of this Roman-approved Belgian legislation, Cardinal Schulte, Archbishop of Cologne, promulgated a decree of one of his synods, which, without mentioning Dialog Mass in just so many words, did in fact give great impetus to the spread of the practice in Germany. Cardinal Schulte's decree declared itself inspired by the mind of Pius X:

Pursuant to the admision of Pope Pius X, "not merely to pray during Mass but to pray the Mass," those entrusted with the care of souls . . . will do their best to insure the closest possible participa-

¹² *Acta et Decreta* . . . (Maline: Dessain, 1923).

tion of the faithful in the prayers of the Mass as uttered by the priest at the altar.¹³

Bishops in general terms, and in very specific terms, as will be set out in another connection, were using the authority that Rome said they possessed to permit and watch over the Dialog Mass in their several jurisdictions. The present survey limits itself to Italy.

Did Pope Pius XI use the eminence of his high position to endorse Dialog Mass by personal action? In his apostolic constitution "On Divine Worship" (*Divini cultus*) he did say: "It is most important that when the faithful assist . . . they should not be merely detached and silent spectators but . . . they should sing alternately with the clergy and choir, as it is prescribed."¹⁴ Save by inference there is no application of this principle to low Mass. It has been reported more than once that Pius XI himself led the celebration of Dialog Mass. The first such celebration was at the men's nocturnal adoration exercises in St. Peter's Basilica in the night of May 26-27, 1922, on the occasion of the International Eucharistic Congress in Rome. Father (later Bishop) d'Herbigny, in an eye-witness' stirring description of the memorable event, says in part:

Of a sudden, led by the priests, the multitude of the faithful recite with the Holy Father the *Gloria, Credo, Sanctus, Pater* and *Confiteor*. What a spectacle before man and God, this low Mass of the Pope celebrated when the night was at quiet peace, the contrite adoration of these men, who though tired from a hot and fatiguing day were praying still, standing or kneeling on the floor for almost four hours. . . . The endless distribution of the Bread of Life by the Pope himself, and by Bishops of every nation, race and color, the stillness of the enormous basilica tempered to the

¹³ Cologne Archdiocesan decree quoted from official publication (Köln: Bachem, 1922), p. 45, by Joseph Kramp, *Die Opferanschauungen der römischen Messliturgie* (Regensburg: Kösel-Pustet, 1924), p. 37: the English version of Kramp is *Eucharistia* (St. Paul: Lohmann, 1926), p. 158. This may be a suitable place to advert in passing to that controversy in the press some years ago as to whether Pope Pius X actually said the words attributed to him in this decree. *Orate Fratres*, IX, p. 526, closed the dispute in its pages with a frank *non liquet*: "It does not make much difference whether it can or cannot be proved that the saintly Pope actually said these words; but this phrase does in reality sum up perfectly his convictions as expressed on more than one occasion." The similar saying, "Do not sing at Mass, sing the Mass," it was brought out in this controversy, is demonstrably an authentic statement of Pius X.

¹⁴ Pius XI, *Divini cultus: Acta Apostolicae Sedis*, XXI (1929), pp. 39, 40.

subdued pitch of a convent chapel . . . the prayerful absorption and unostentatious simplicity of that continuous effort of love toward God, this Eucharistic Tryst of Christendom at the tomb of the sainted Peter, all of this together, was it not a spectacle surpassing in grandeur the most pretentious manifestations of the ages that have marched before us?¹⁵

Again it was reported at a Mass for French pilgrims during jubilee that the entire group responded throughout the Mass, and afterwards received the Pontiff's congratulations on the manner in which they had carried off their part of the joint celebration.¹⁶ That pilgrims were not the only ones among Pius XI's subjects that enjoyed Dialog Mass at Rome is illustrated by the fact that His Excellency our Most Reverend Papal Delegate, Amleto G. Cicognani, then chaplain to university students in the Holy City, regularly celebrated Dialog Mass with them. Even yet it is a matter of gratification that "those young people, well instructed and prepared, did excellently."¹⁷

"Shepherd the flock of God that it with you . . . becoming an example to the flock," Peter had written to his hierarchical helpers (I, v, 3). It is always the Bishop's highest praise that he shepherds the local flock after the mind and spirit of Peter's reigning successor. Well, in the matter here reviewed, the attitude of the Holy See to the Dialog Mass, Cardinal Schuster, successor to Pius XI in Milan, and their Excellencies of Brescia, Como, Crema, Cremona, Lodi, Mantua and Pavia, in a Joint Pastoral of 1927, thus spoke of Dialog Mass:

To induct the young into the liturgical assistance at holy Mass, we recommend, particularly in institutions and oratories, at the Children's Mass, the practice known as Dialog Mass, but avoiding the excess of having recited in loud tones the secret prayers or sacramental formulæ reserved exclusively to the priest.¹⁸

True, only children were envisaged as beneficiaries of the episcopal recommendation, but the grown-ups and the parish

¹⁵ M. d'Herbigny, "Le Congrès Eucharistique de Rome," *Etudes*, 171 (June, 1922, 709-711: I am indebted to Rev. D. A. Schmal, S.J., for this quotation.

¹⁶ Cf. *Orate Fratres*, IV, 1 (December 1, 1929), quoting *Caldey Notes* (October, 1927).

¹⁷ This item was given the author in a letter under date of February 25, 1941, and is quoted here with explicit authorization.

¹⁸ *Lefebvre*, 193.

churches are alike the objects of this resolution adopted at the Liturgical Week held in Bergamo, April, 1931:

A means most useful in fostering the active participation of the faithful is to favor the use of the Dialog Mass in educational institutions, and even in parishes where the clergy are more numerous, and this within the limits and according to the forms approved by the Church.¹⁹

In mid-July, 1932, Cardinal Minoretti, Archbishop of Genoa, and his seven suffragans met in annual conference, at the conclusion of which this recommendation was made public: "One of the means for holding the attention of those at Mass on the alert consists in having the entire congregation, in lieu of the server or along with the server, answer those parts which the acolyte is accustomed to say."²⁰ What must have been the surprise of these bishops of Liguria, to say nothing of the other ecclesiastics in Italy, to hear a few weeks later of a violent attack on the very idea of Dialog Mass, as being something "simply, clearly and precisely condemned" by the Holy See in Decree 4375? "One must obey the Holy See, the Pope, always and unconditionally, even at the cost of one's own life," argued the writer in fine fervor.²¹ This singular challenge and contention provoked a literary war from one end of Italy to the other, until a year later, the original writer publicly acknowledged that Decree 4375 gave the local bishop full authority to sanction Dialog Mass if he saw fit.²²

Divisions there must be that the truth appear in fuller light. It is doubtless owing to the world-wide ramifications of the dispute just referred to that Cardinal Minoretti made formal appeal for a fresh response from the Holy See. It was from this reply that a few words were cited in a previous paragraph: the entire document is now presented.

Rome, Nov. 30, 1935

Most Reverend Eminence:

To the doubts which Your Eminence has proposed, namely:

I. In Seminaries, religious houses, and in some parishes a custom

¹⁹ *Lefebvre*, 193.

²⁰ *Lefebvre*, 194.

²¹ The attack appeared in *Messaggero del Sacro Cuore*, August and September, 1932.

²² Cf. *Palestra del Clero* (July, 1933), cf. *Lefebvre*, 192.

has become established whereby the people, together with the server, make the responses in low (*privatis*) Masses, provided that no confusion is occasioned. It is asked whether this practice may be sustained, and even propagated.

II. In some places, at low (*privatis*) Masses, the people recite aloud and in unison with the priest, the *Gloria, Credo, Sanctus, Benedictus* and *Agnus Dei*. The promoters of this practice give this reason: low Mass is an abbreviated sung Mass. Now in sung Mass the people sing the *Gloria, Credo, Sanctus, Benedictus* and *Agnus Dei*. It is asked whether the practice and the reason alleged for it can be sustained.

This Sacred Congregation, having heard also the opinion of the Liturgical Commission, replies that in accordance with Decree 4375 it is for the Ordinary to decide whether, in individual cases, in view of all the circumstances, namely, the place, the people, the number of Masses which are being said at the same time, the proposed practice, though in itself praiseworthy, in fact causes disturbance rather than furthers devotion. This can easily happen in the case of the practice mentioned in the second question, even without passing judgment on the reason alleged, namely, that the low Mass is an abbreviated sung Mass.

According to the above standard, Your Eminence has the full right to regulate this form of liturgical piety according to your prudent discretion.

Kissing the sacred purple. . . .²³

Reverend I. J. Hanssens, S.J., Professor of Liturgical Theology at the Pontifical Gregorian University, seized the opportunity of the appearance of this new rescript to survey once more the entire question of the Dialog Mass in *Periodica*, thus affording us what is perhaps our best study on the subject.²⁴ From that magisterial essay come most of the data in these pages. Comparing the new rescript with the former ones, Father Hanssens points out, discloses that on the part of the Holy See the same guiding principle has been present from first to last, whereas on the part of the questioners the intervening years had brought no little progress and clarification of thought. In place of the former temerity and confusion as to the organic nature of active lay participation in low Mass, there has been substituted little by little greater understanding and prudence. Hence there is a correspondingly greater benevolence towards Dia-

²³ Italian version, *Periodica*, XXV (1936), p. 43; Latin version *Hanssens*, 61*-62*.

²⁴ Cf. Footnote 1 above.

log Mass in the language of the rescript.²⁵ The same author also points out that the Holy See no longer speaks of Dialog Mass as being contrary to existing usage, because that is not now the case.²⁶

Genoa's Cardinal-Archbishop felt that Dialog Mass was not only permissible but that it was *incumbent on priestly zeal* to promote it. These words to his priests lose nothing of their correctness in that they anticipated by some months the papal document we have just cited. "It is the duty of priests," he says, "to associate the faithful with the active celebration of the divine Mysteries, and not merely content themselves with silent assistance. The recitation of the rosary, morning prayers, acts of faith, etc., are good things. But it is a better thing for the people to join their voice with that of the server and priest at the altar."²⁷

From all of which it will be clear, we trust, that the situation described by a visitor to Italy last year, is in fullest accord with the mind of our mother the Church: "You may still hear the rosary said during Mass, but you hear it much less often than formerly. . . . It is by no means rare to hear the congregation making the responses."²⁸

THE EDUCATION OF SISTERS

Our need today is a great Catholic synthesis of teacher training which will bring into our work of education the fulness of our Catholic education ideal.

(Most Rev. Samuel A. Stritch, Preface to *The Education of Sisters* by Sister Bertrande Meyers, New York: Sheed and Ward, 1941, p. xxiii.)

²⁵ *Hanssens*, p. 58*.

²⁶ *Hanssens*, 64*.

²⁷ Cardinal Minoretti, cf. *Orate Fratres*, IX, 2 (December 29, 1934), p. 74.

²⁸ Nesta de Robeck, *Tablet* (London) excerpted in *Orate Fratres*, XIV, 11 September 29, 1940), p. 523.

THE GIFTS IN THE EARLY CHURCH

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In the Old Testament we frequently meet with evidences of divine intervention in the life of Israel. God had promised His Chosen People a special providence, and the whole record of that people is witness to the fact that He carried out the promise. But within this framework there is a special form of divine intervention upon which we must look as a permanent institution: this we call Prophecy. From Moses to Malachi there were men sent by God to instruct Israel. They spoke for God. In order that their messages might be recognized as from God, these men were given the power of working miracles, and also of pointing to the fulfillment of their predictions. Their main office was that of messengers; foretelling the future and miraculous powers were the confirmation of that office.

We have seen, further, that the miracles worked by our Lord were also of this nature; they were a divine seal placed upon His teachings and His claims. They also attracted the people to Him and stimulated that confidence and reliance, which was the first step towards faith. We see perhaps more clearly in the case of our Lord the subordination of miracles to the message He bore, although their importance and utility can hardly be exaggerated.

In looking to the future of His Church, our Lord foretold that it would enjoy similar extraordinary powers for the same reason. He told the apostles that they would work even greater signs than He had worked, in order to mark the supernatural character of the Church and give evidence of the truth of the Christian Religion. They had had some evidence of these powers even during the life of our Lord when they were sent to preach the kingdom, and

they, as also the seventy-two disciples, returned with the joyful report that even the devils had obeyed them. But after the descent of the Holy Spirit on Pentecost, this remarkable evidence of His presence opened up into new manifestations. These we call the "charismata" or the "gifts." They are mentioned again and again in Acts and the Epistles. They are so characteristic a phase of early Christianity that a word concerning them is not out of place.

These gifts have been defined as "Free gifts, supernatural and transient, bestowed by God upon the Church, to provide assistance in building up the mystical body of Christ."

In this definition we should note, first of all, that the gifts were from God, and that they were evidently supernatural. They were such, as we shall see, that one witnessing them might recognize them at once as being above human powers, and thus accept them as signs from God. We must observe also that they were transient, that is, granted to the individual and to the Church as a whole for a particular purpose, and when that was accomplished they ceased to exist. This will be plain from an examination of the various gifts. The purpose which they served was utilitarian in a spiritual sense, quite similar to the purpose of our Lord's miracles, and to the extraordinary powers of the Old Testament prophets. We should particularly attend to this part of the definition, for it discloses an important character of the gifts. They were for the upbuilding of the Church itself, and not for the private advantage of the individual to whom they were granted. A misunderstanding of this caused trouble in the church at Corinth.

That these gifts attained their object appears at once from the record preserved by St. Luke in the Acts of the Apostles. The pilgrims on their way to the Temple, hearing the Christians praising God in different languages, were amazed. They stopped to listen and to seek an explanation. After Peter's sermon, some three thousand of them became Christians. At Samaria, Philip, by his miracles, won a large crowd for Christ. The apostles are said to have confirmed their preaching with startling signs and wonders, thus convincing the people that their message was indeed from God.

Such gifts, however, were not restricted to the apostles, or even to those others who were commissioned to teach and spread Christianity. They were rather a normal and universal phenomenon in the Church, even among the ordinary faithful. Where the Holy Spirit dwelt, there the gifts might at any time be manifested. Peter saw this in the case of Cornelius, as also in Samaria, after he and John had confirmed the converts. Paul saw it at Ephesus when he baptized and confirmed the men who had learned of Christ only from John the Baptist. But the gifts were acknowledged as a sign of supernatural import not only by the apostles, but by all Christians and even by those outside the Church. So widely were these gifts experienced that we are brought to look upon them as a normal adornment of the early Church. They made the Church more significant to the Christians and more attractive to those outside.

Our most complete enumeration of the gifts, and our best understanding of their nature, comes from St. Paul's first Epistle to the Corinthians, chapter 12, 13, and 14. The reference he makes to them is in response to a difficulty. Perhaps due to misunderstanding, certain abuses had crept into the church at Corinth, and among them a wrong attitude towards these gifts which diverted them from their main purpose. Apprised of these conditions, St. Paul wrote a corrective instruction, at the same time revealing to us a list of the gifts bestowed on the early Church, and a definition of their true character. From the list we learn of the following gifts.

"The word of wisdom." This was the power to discourse upon the most profound mysteries of the Christian Religion. It presupposed a previous deeper appreciation of and penetration into those mysteries.

"The word of knowledge." This endowed a teacher with supernatural power to make the fundamental truths of Christianity clearer with the aid of human analogy.

"Faith." We must here distinguish between the gift of faith and the infused virtue of faith. The gift was an unshakable confidence, based on the theological virtue, that

God would intervene in a given circumstance. The divine intervention always followed.

"The power of curing." While related to the gift of miracles, this was distinct in that it applied only to healing. Evidence of it is found in the curative powers attached to Peter's shadow, or to Paul's handkerchief.

"The gift of miracles." This referred to any ability to perform deeds of a miraculous character, that is, works which exceeded the natural powers of the one performing them.

"The gift of prophecy." Several instances of this are found in Acts. Agabus, for instance, predicting the famine, and also foretelling that Paul would be arrested in Jerusalem. The presence of prophets among the faithful at Antioch. The main function of this prophecy, as that of the Old Testament, was not prediction. St. Paul¹ defines its purpose as "edification, exhortation, consolation." It consisted in praising God in such a way as to edify, encourage and comfort others.

"Discernment of spirits." Through this gift an individual was enabled to recognize the supernatural character of any work, but especially of prophecy. Only in an indirect way, therefore, had it any connection with "reading souls."

"The gift of tongues." Known to us chiefly from the story of the first Pentecost, this was a very notable gift. It enabled the person to pray or to praise God, in a language that he did not know. With it was connected often an exaltation of spirit comparable to ecstasy.

"Interpretation of tongues." Since the congregation might not understand the language of one speaking with tongues, a correlative gift was bestowed on another person, allowing him to interpret the language for the rest.

"The apostolate." Besides the original twelve apostles, many others, as Barnabus, Paul, Timothy, were sent forth by the Holy Spirit to spread Christianity and to found churches outside their own countries. The special divine

¹ I Cor. 14,3.

mission, and the special divine aid given these men, often including many of the other gifts, was known as the apostolate.

"The gift of learning." This was a strictly intellectual gift, one that presupposed the gift of wisdom, and was granted to those who were commissioned to teach. Aquilla and Priscilla may be said to have had this gift.

"The gift of assistance." In the various churches, as in Jerusalem, there were many poor and needy, many who fell into troubles of different kinds. This gift inclined the one who received it to come to the aid of such people, defending them, supplying their needs, providing them with whatever help they required.

"The gift of governing." As the churches were founded in various cities, as, for example, by St. Paul, and the missionaries moved on to other fields, some of the local Christians were appointed to guide and govern the new community. We can imagine the difficulties these men faced, and we can also see the need for special divine help. This help was granted in the gift of governing.

Since this list applies mainly to the experience of the church at Corinth, it may not exhaust all the external manifestation of the presence of the Holy Spirit known to the early Church. It is sufficient, however, to illustrate what is meant by these charismata, and to help us picture what must have been the life of a Christian at that time. In giving this enumeration, St. Paul sought to correct a misunderstanding of the nature of these gifts. He advised his hearers in the first place to be sure that the phenomenon was really a spiritual gift. This is instructive. Any external phenomenon could be imitated, but only such as had in view the promotion of Christ's cause could in fact be from the Holy Spirit. Then he urged them to realize that the gifts were not for the glory of the individual, but for the cause of Christ; hence, they should not ambition them, or be jealous of those who enjoyed them. Finally, he placed prophecy above the other gifts, and all the gifts beneath charity and the other theological virtues.

The place of the gifts in the early Church is very clear from Acts and the Epistles; it is also not difficult to understand. The mission of the apostles was to carry Christianity, a highly ethical and spiritual Religion, into the pagan world. Without the intervention of the Holy Spirit the contest would have been a very unequal one. But with His assistance, Christianity could offer an external appeal that would be able to compete with the strong attachment men had to their pagan religions. The gifts manifested distinctly a supernatural intervention, and this far beyond any experiences the pagans had in their religion.

An inevitable question rises in the mind of one who today reads of these adornments of the early Church. Are these gifts still granted the Church? And if they are not, why? It is easier to answer the second question first. There is not the need today of such external evidences of the truth of Christianity. The Church can point to the past, and to the uncounted evidences of her mission from God without a direct appeal to these works. Further, mankind is more enlightened today and can appreciate other arguments. But, at that, the gifts have not been entirely removed from our experiences. They are in essence an assistance of the Holy Spirit granted to the Church, and as such they are still very active among us. Perhaps their presence is not as frequent, or as demonstrative, as in the early Church; yet they are with us. The aid given our missionaries in teaching Christianity to pagan peoples is certainly from above. The miracles recorded at Lourdes, and in the case of so many of the saints, are further proof. The guidance of the Church by our prudent pontiffs and bishops, in the midst of most trying times, shows that the Holy Spirit is watching over our destiny. In brief, the Church is still the mystical body of Christ, and He grants to her all the aid she needs. This aid is for us, as the gifts were for the early Church, the manifestation of the presence of the Holy Spirit.

THE VIRTUE OF HUMILITY

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EDITOR'S NOTE: This is the eighth in a series of articles treating of the virtues, prepared for the JOURNAL OF RELIGIOUS INSTRUCTION by Father Connell. These articles have a twofold purpose: to offer background material to the teacher and to assist him or her in the classroom presentation of those questions in the catechism that treat of the virtues.

One of the most important Christian virtues is humility. It is one of the phases of the cardinal virtue of temperance. Humility can be defined as that virtue which helps one to recognize his own limitations. We can distinguish a twofold humility—one in the intellect, the other in the will. The two go hand in hand. With humility of the intellect a person sincerely acknowledges that whatever good he possesses, whether in body or in soul, is the gift of God, while he himself is to blame for all the moral defects that can be ascribed to him. Any honest person must be ready to make such a judgment. Humility of the will, which is but a normal consequence of this judgment, is the willingness to despise oneself within reasonable limits because of one's faults and defects. One who possesses the virtue of humility will not desire or seek honor and praise in a manner or measure above his deserts. On the contrary, he will accept without protest contempt and scorn directed against his shortcomings. Even when he is blamed or despised unjustly, he will not complain, for he will realize that this is compensation for the occasions when he could have deservedly received such treatment.

It is often said that humility is truth. The meaning is that the principal reason for humility is the unquestionable doctrine that human beings receive all the good they possess from God. This is true, not only of material possessions, but also of personal qualifications. Whether it be physical

strength or beauty, intellectual acumen or the moral traits required to lead a good life, all man has is the free gift of his heavenly Father. When there is question of supernatural abilities, there is still more reason to acknowledge one's indebtedness to the Almighty, for by our own powers we can do absolutely nothing toward performing a single action of the supernatural order, meritorious of eternal life. It was to this that our Lord referred when He said: "As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me . . . for without Me you can do nothing."¹

Like all the moral virtues, humility can be transgressed either by excess or by defect. The former sin would be committed if a person refused to acknowledge or to use as he should the gifts which God has given him. Ordinarily a sin of this nature is venial; it may arise from timidity and an inferiority complex. Yet, it is a fault, and it leads to pusillanimity, which is the unwillingness to perform great and difficult deeds when God wishes one to do so. It is indeed unfortunate that this defect sometimes masquerades under the guise of true humility. Thus, there are Catholics who hear their Religion reviled and calumniated in social gatherings, and yet refrain from defending or explaining their faith on the score that they are not competent to do so. Often this excuse is only a manifestation of false humility, for while they might not be prepared to reply to technical objections on abstruse points of theology, they can at least profess their Catholicity and protest against unfair and discourteous attacks on their Religion.

Another form of false humility is found in some persons who frequently speak of their own deficiencies and imperfections, but if anyone else dares to say a word against them, or make mention of faults which everyone perceives in them, a veritable storm of self-defense and of counter-accusations will ensue. It is persons of this type who bring discredit on the genuine virtue of humility, like Dickens' character of Uriah Heep, who pretended to be humble, but in reality was an arrant hypocrite.

¹ John, XV, 4-5.

The sin against humility by defect is pride. This is indeed a most serious sin against the divine law, when it is committed in fullest measure. For when a person is guilty of pride he attributes to himself those good qualities which he possesses (or thinks he possesses) in such wise that God is explicitly or implicitly excluded. Indeed, St. Thomas does not hesitate to say that under one aspect pride is the most grievous of all sins—namely, in as far as it signifies that one is unwilling to be subject to God and to His law,² and he quotes the ancient writer Boetius to the effect that “while other vices flee from God, only pride opposes itself to God.” It is because of this element in pride that the Scripture says: “God resisteth the proud and giveth grace to the humble.”³ And St. Thomas adds that in a sense pride is the beginning of every sin, since every sin (that is, every mortal sin) begins with the turning away of the will of the sinner from God, the true final end of every human action.

Pride brings with it a lengthy train of other sins, such as ambition, vain glory, discontent at the success of others, disobedience to lawful authority. We have a suitable expression about a proud person when we say that he is “puffed up.” For one who is proud swells up in his own esteem beyond his due proportions. For this reason the peacock is the symbol of pride, because it spreads its gaudy plumage so that all may see, thus giving the impression that it is a much larger bird than it really is.

It was pride that brought destruction to the hosts of angels who are now the devils. Under the leadership of Satan these spirits revolted against God because they were so proud of their own power and beauty that they would not acknowledge their Creator as their Lord and King. In the rebellious angels was certainly verified the saying: “Pride goeth before a fall,” for in punishment of their pride they were immediately cast out of the heights of heaven into the abyss of hell. And it is a well known fact that God often punishes human beings in this life, when they are guilty of pride, by allowing them to be grievously humbled

² *Summa*, II-II, Q. 162, art. 6.

³ James, IV, 6.

in the sight of their fellow-men. When this occurs, the individual who is thus cast down from the pinnacle of his self-importance should take his humiliation as a salutary lesson and resolve to pay more attention to the cultivation of the virtue of humility.

Like the other moral virtues, humility can be either natural or supernatural. The natural virtue is based on the light of human reason, and even this can attain to a remarkable degree of perfection, as is sometimes evidenced in men and women of brilliant intellectual ability, who just because they are so keen of mind clearly perceive their own limitations. Such persons offer a striking contrast to those who have only a smattering of learning, yet flaunt their meagre abilities on every possible occasion. The poet spoke truly when he said: "A little learning is a dangerous thing."

However, the supernatural virtue of humility, possessed by everyone in the state of grace, is far nobler than the natural virtue. It has its foundations in the principles of faith, which point out so clearly the imperfections and the defects of human nature in contrast to the perfections of God. It is the practice of this supernatural virtue that our divine Saviour taught us to frequently both by word and by example. One of the most striking of His parables is the story of the Pharisee and the publican—the former presenting a revolting picture of a man wholly absorbed in his own specious virtue, the latter a model of true humility, humbly asking the Almighty for mercy. And our Blessed Lord concluded this parable with the significant statement: "Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."⁴

By His own example our Lord also gave us instruction in humility that should sink deeply into our souls. Well could He say: "Learn of Me, because I am meek and humble of heart."⁵ Although He was the Son of God, although His human nature was endowed with the highest measure of both natural and supernatural perfections, yet He practiced humility in a more excellent degree than any man before or

⁴ Luke, XVIII, 14.

⁵ Matthew, XI, 29.

after His time has done. The supreme test of humility is the ability to endure humiliations, and our Lord gave this proof during His entire life, and particularly at the time of His passion and death. This was what prompted St. Paul to exclaim: "He humbled Himself, becoming obedient unto death, even to the death of the cross."⁶ And from the example of our divine Saviour we should learn to be truly humble, sincerely acknowledging our defects, willingly accepting criticism and opposition, attributing to God all that is good and praiseworthy in our character and conduct. For if we have learned and put into practice the virtue of humility, we have laid a solid foundation for a life of exalted Christian piety.

THE EDUCATION OF SISTERS

When today, in 1940, Provincials complain that applicants to the religious life, entering from their own academies and high schools, are lacking in moral and doctrinal knowledge, one naturally deduces that their Sister-instructors are also lacking. That in-service education does not supply for this lack of doctrinal knowledge is evidenced by the testimony of Catholic college administrators who say that too few Sisters are willing to enroll in Religion courses. The Deans of Sisters' Studies claim that the courses offered in Catholic universities do not make allowance for the Sisters' lack of preparation and hence are too profound to be practical. But professors of Religion courses say the common excuse given is "Mother Provincial told me that I could not take any courses in Religion because the state of N—— will not recognize them for credit." A significant need for clarification of policy is indicated when

- (a) The religious Superiors of more than forty thousand Nuns testify to their belief in the absolute necessity of sound courses in Religion; and
 - (b) The deans of Sisters' Studies complain that the colleges do not offer suitable ("practical") courses; yet
 - (c) Catholic college professors declare the Sisters are unwilling to enroll in Religion courses because "Mother Provincial says it won't count for college credit."
- (Sister Bertrande Meyers, *The Education of Sisters*, New York: Sheed and Ward, 1941, p. 132, Ch. VI.)

⁶ Philipp., II, 8.

Religion in the Elementary School

THE CHURCH IN THE MODERN WORLD

EXAMINATION MATERIAL FOR THE SEVENTH AND
EIGHTH GRADES

PART III

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EDITOR'S NOTE: In the January number this JOURNAL published Part I, "The Early Church," the first part of an examination in Church history for use in the upper grades of the elementary school. The May number published the second part of the examination, "The Church in the Middle Ages." The tests in this examination are based on the recently published text, *Church History*, in the "Kingdom of God Series" (William H. Sadlier, Inc., New York). This text, written in biographical form, places particular stress on Church history content that is valuable for religious education. Exercise I in the present examination attacks this objective directly.

I

For each of the following, tell of a situation when it would help a boy or a girl, or a man or woman, to remember the incident or the words quoted. (25 points.)

1. In the sixteenth century there were men who attempted to bring about reform in the wrong way. Instead of helping men to reform their lives, they tried to reform the teachings of the Church.
2. St. Charles Borromeo as a boy was almost continually worried about money problems.
3. The Council of Trent insisted on the indissolubility of the marriage bond.

4. St. Charles Borromeo said to the people of Milan: "Use the things of this world as a steward of God."

5. As a boy Thomas More discovered that men who are honored today may be in dishonor tomorrow.

6. Thomas More knew the need of reform throughout the world, but reform for him began with himself.

7. While Ignatius and Francis Xavier were students at the University of Paris, Ignatius would say: "Francis, what shall it profit a man if he gain the whole world and suffer the loss of his immortal soul?"

8. Francis Xavier had a special ability in making friends with men. To draw soldiers and sailors to Christ, he did not hesitate to take part in their games of cards and dice.

9. Francis Xavier had only one fear, and that was the fear of being afraid.

10. St. Vincent de Paul longed to do more than take care of the physical needs of the poor. He was eager to see grace restored to the souls of all men.

11. St. Vincent taught the Servants of Charity how to take care of the sick—to prepare their food carefully and to serve it pleasingly, to take them flowers when flowers were plentiful, to visit with the sick and the poor, to talk to them about the things that interest them most, to bring happiness to God's children and to help them realize the greatest of God's gifts, His love.

12. Saint Isaac Jogues never had the slightest ill-feeling towards the Indians who had been so cruel to him.

13. On his return to France Father Jogues belittled his sufferings and was hesitant in talking about himself.

14. Elizabeth Seton saw the Catholic Church reflected in the lives of the members of the Filicchi family.

15. When the little orphan asked Mother Seton what the word *benignity* meant, she said: "Look at Bishop Carroll, and you will find what benignity means in his appearance, in his language and in all his manners."

16. The learning, refinement and holiness of Father Cheverus, who became the first bishop of Boston, won the respect of prejudiced Puritans.

17. Frederic Ozanam always answered unbelievers with courtesy and even with sympathy.

18. The members of the Society of St. Vincent de Paul serve the poor for the love of God and because we are all brothers with Jesus Christ in the Sonship of Almighty God.

19. When he was a boy it was not pleasant for St. John Bosco to be obedient. It was hard for him to be patient.

20. Don Bosco loved particularly boys who had no one interested in them.

21. Don Bosco taught boys to love the work in which they were engaged, to make it a game. To Don Bosco gaiety should be everywhere.

22. Don Bosco's principal weapon against the enemies of Religion was charity.

23. Pope Pius XI's family was neither rich nor important. It was a struggle for his parents to keep their four sons in school.

24. Pope Pius XI said that the peace of Christ can never exist unless men follow the teaching and example of Christ in public life as well as in private life.

25. The official motto of our Holy Father is: "Peace, the Work of Justice."

II

Before each one of the following, write the century in which it took place. (20 points.)

1. _____ The Council of Trent.

2. _____ St. John Baptist de la Salle founded the Brothers of the Christian Schools.

3. _____ The Most Rev. John Carroll appointed first bishop in the United States.

4. _____ Pope Leo XIII pleaded for a just wage for the workingman and stated exactly the rights and duties of employer and employee.

5. _____ The beatification of Mother Cabrini.

6. _____ The Holy See lost the Papal States, and the Pope became a voluntary prisoner in the Vatican.

7. _____ Henry VIII had himself declared supreme head of the Church in England.
8. _____ St. Isaac Jogues suffered a martyr's death in what is now the State of New York.
9. _____ The Protestant revolt.
10. _____ By the Treaty of the Lateran the Pope again became independent and ruler of what is known as the Vatican State.
11. _____ Don Bosco began his great work for boys.
12. _____ The Society of Jesus began its great service to the Church in combating heresy.
13. _____ St. Vincent de Paul began many great works in France.
14. _____ Pope Pius X promoted early and frequent Communion.
15. _____ St. Francis Xavier labored for souls in the Orient.
16. _____ The beginning of the Society of St. Vincent de Paul.
17. _____ Pope Pius XI repeated the teachings of the Church on the rights and duties of employer and employee, as explained by Pope Leo XIII, and interpreted them in terms of his own day.
18. _____ St. Francis de Sales taught that holiness of life is not a privilege of the few, but can be attained with every kind of duty and in every walk of life.
19. _____ St. Thomas More martyred because he lived up to his belief in the supremacy of the Pope.
20. _____ Mother Seton founded the Sisters of Charity in America.

III

After each one of the following, write the name of the person described. (20 points.)

1. The present gloriously reigning Pontiff. _____
2. The first citizen of the United States to be beatified.

3. The Pope of Frequent Communion. _____
4. The Pope of Catholic Action. _____
5. The recent Pope who did not hesitate to condemn those who ignore the laws of justice and charity and who oppress those who work for them. _____
6. The Pope of Early Communion. _____
7. The Pope who in 1891 pleaded for a just wage for the workingman. _____
8. The Italian priest who loved boys in a special way and whose work for boys is now being carried on by the Salesian Fathers, the order he founded. _____
9. The layman who founded the Society of St. Vincent de Paul, the principal idea of which is charity. _____
10. The first bishop in the United States who had been most influential in the adoption of that amendment to the Constitution of the United States that guaranteed freedom of worship. _____
11. Once an Augustian monk, large numbers of people and clergy left the Church under his leadership. _____
12. Secretary for five years to his uncle, Pope Pius IV, and archbishop of Milan for eighteen years, he was not only a great saint, a strict reformer but also a priest devoted to the corporal and spiritual works of mercy. _____
13. Saint and martyr, he knew how to mix piety and humor; while others laughed at people, he laughed with them. _____
14. The king who separated a whole nation from the Church because the Pope declared the king's marriage was valid and could not be dissolved. _____
15. The founder of the Society of Jesus who had once been an officer in the Spanish army. _____
16. The founder of the Congregation of the Missions and the Sisters of Charity whose life was particularly characterized by the virtues of patience and kindness. _____
17. The founder of the first normal school to train teachers and of the first religious congregation of men, who were not priests, to be devoted solely to educational work. _____

18. The Jesuit missionary who was made to suffer most terribly by the Iroquois Indians and who was finally beheaded by the Mohawks. _____

19. The Pope who as Cardinal Eugenio Pacelli visited the United States in the fall of 1936. _____

20. The Pope who, shortly after his election, said that he offered his best and greatest prayer for all those outside the Church. _____

IV

Answer Yes or No. Be prepared to tell why your answer is correct.
(60 points.)

1. Has God provided for the spread of His kingdom on earth? _____

2. Were the manuscripts of the classical writers preserved in the monastic libraries? _____

3. Did many who studied the ancient authors become pagan in thought and in conduct? _____

4. Were the popes of the Renaissance opposed to beautiful buildings and great works of sculpture and painting? _____

5. Did Luther accept the Church as the infallible interpreter of the Bible? _____

6. Was there need of reform in the lives of men early in the sixteenth century? _____

7. Did the pagan influence of the Renaissance result in worldly living? _____

8. Was the desire for rulers to seize the possessions of the Church an important factor in the spread of Protestantism? _____

9. Were rulers eager to rule the Church in their own territories? _____

10. Did the Council of Trent take place before the Protestant Revolt? _____

11. Did all the decrees of the Council of Trent pertain to the laity? _____

12. Did the Council of Trent lay the foundation of a true reform? _____

13. Did the Protestant reformers attempt to reform the lives of men by changing the teachings of the Church?

14. Was Thomas More a humanist? _____

15. Did all humanists become pagan in conduct and thought? _____

16. Was the Renaissance always pagan? _____

17. Was King Henry VIII always opposed to the authority of the Church? _____

18. Did Thomas More believe that the layman should never discuss Religion? _____

19. Was the Society of Jesus founded to combat heresy at the time of the Protestant Revolt? _____

20. Is St. Ignatius the patron saint of the Missions?

21. Has the Holy Spirit always guided the Church?

22. Have there ever been persons in important positions in the Church who gave bad example? _____

23. Was St. Vincent de Paul a priest? _____

24. Was the founder of the Society of St. Vincent de Paul a priest? _____

25. Were the Brothers of the Christian Schools founded to provide education for the rich? _____

26. Was Father Isaac Jogues afraid to die? _____

27. Was Father Isaac Jogues the only missionary to suffer martyrdom in the New World? _____

28. Did Mother Seton found the Sisters of Charity in this country? _____

29. Were there Ursuline nuns in this country before the nineteenth century? _____

30. Was Bishop Carroll, the first bishop in the United States, ever a member of the Society of Jesus? _____

31. Were there Catholic churches in all the colonies at the time of the Revolutionary War? _____

32. Did the Catholic Church in this country show a marvelous growth before the Revolutionary War? _____

33. Is there an amendment to the Constitution of the United States that grants freedom of worship? _____

34. Did the government and his friends approve of Don Bosco's work for boys when he first started it? _____

35. Does the Church state the kind or form of government that the people of a country must have? _____

36. Was the Church in Mexico first deprived of its property in the twentieth century? _____

37. Is secularism the separation of public life, education and business from Religion? _____

38. Do only priests take part in Catholic Action?

39. Should the Catholic layman work with the Church for souls? _____

40. Is Catholic Action a matter of duty? _____

41. Did the Holy See lose the Papal States at the time of the Protestant Revolt? _____

42. Did the Pontiffs seek for the return of the Papal States as they had been? _____

43. Did the Popes desire a position of independence that the Holy See might carry on its work with people of every race and nation? _____

44. Does the Supreme Pontiff now have the liberty and dignity that belong to the head of the Church? _____

45. Have recent pontiffs been timid in talking about the failings of men and in pointing out to them their responsibilities? _____

46. Must all follow the teachings of Christ in matters of right and wrong to procure real peace among men?

47. Did Pope Benedict XV strive, with all the force of his office, to bring an end to the first World War? _____

48. Did Pope Pius XI urge the clergy, and the laity who could, to interest themselves in the cause of the workingman and his rights? _____

49. Is the official motto of Pius XII, "Peace, the Work of Justice?" _____

50. Has Pope Pius XII showed his interest in those who suffer in poverty and in pain? _____

SCORE

I.....	25
II.....	20
III.....	20
IV.....	50
Total.....	115

KEY

II

1. sixteenth
2. seventeenth
3. eighteenth
4. nineteenth
5. twentieth
6. nineteenth
7. sixteenth
8. seventeenth
9. sixteenth
10. twentieth
11. nineteenth
12. sixteenth
13. seventeenth
14. twentieth
15. sixteenth
16. nineteenth
17. twentieth
18. seventeenth
19. sixteenth
20. nineteenth

III

1. Pius XII
2. Mother Cabrini
3. Pius X
4. Pius XI
5. Pius XI
6. Pius X.
7. Leo XIII
8. Don Bosco (St. John Bosco)
9. Frederic Ozanam
10. Most Rev. John Carroll
(Bishop Carroll)
11. Martin Luther
12. St. Charles Borromeo
13. St. Thomas More
14. Henry VIII
15. St. Ignatius Loyola
16. St. Vincent de Paul
17. St. John Baptist de La Salle
18. St. Isaac Jogues
19. Pius XII
20. Pius XII

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|--------|---------|---------|---------|---------|
| 1. Yes | 11. No | 21. Yes | 31. No | 41. No |
| 2. Yes | 12. Yes | 22. Yes | 32. No | 42. No |
| 3. Yes | 13. Yes | 23. Yes | 33. Yes | 43. Yes |
| 4. No | 14. Yes | 24. No | 34. No | 44. Yes |
| 5. No | 15. No | 25. No | 35. No | 45. No |
| 6. Yes | 16. No | 26. No | 36. No | 46. Yes |
| 7. Yes | 17. No | 27. No | 37. Yes | 47. Yes |
| 8. Yes | 18. No | 28. Yes | 38. No | 48. Yes |
| 9. Yes | 19. No | 29. Yes | 39. Yes | 49. Yes |
| 10. No | 20. No | 30. Yes | 40. Yes | 50. Yes |

High School Religion

TEACHING THE MASS IN HIGH SCHOOL

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EDITOR'S NOTE: This JOURNAL is pleased to publish the following paper presented by Father Ellard at a meeting of the Secondary School Section during the annual convention of the National Catholic Educational Association, that met in New Orleans in April of the present year. We believe that teachers will find the paper most helpful in evaluating their personal background and classroom practice in teaching the Mass in high school.

I am informed that twenty minutes are available for this paper, and thirty afterwards for discussion. I should like to remit, therefore, to the discussion period all consideration of:

- A. Norms for evaluating text-books on the Mass with regard to:
 - 1. excessive stress on external features.
 - 2. excessive use of allegorical explanations, etc.;
- B. The propriety of retaining the division of the Mass into three principal parts, Offertory, Consecration and Communion;
- C. The inculcation of what Father F. J. Connell, C.S.S.R., calls "the practices of active assistance at Holy Mass and daily Communion,"¹

It will serve further to delimit our present consideration if we state at the outset that we assume as true these three statements:

¹ Rev. F. J. Connell, C.S.S.R., "Adam and Eve in Revised Catechism," *America* (June 22, 1940), pp. 287, 288.

1. Events constantly bring out that adult Catholics of our generation lack sufficient knowledge of worship by sacrifice to think of Mass as sacrificial worship, or realize what this type of worship entails.
2. Many teachers feel they are not successful in imparting an understanding and love of the Sacrifice of the Mass.
3. Religion courses on all the academic levels have been found wanting in this most important respect in recent years.

Perhaps a partial explanation of this sad deficiency in our religious knowledge is that the old *Baltimore Catechism* provided:

On Holy Eucharist in general.....twelve questions;
 On Holy Communion.....eleven questions;
 On Mass in general.....eight questions;
 On compulsory attendance at Mass.....four questions;
 On nature of sacrifice.....one question.

Again, God has been pleased to reveal that Mass is the perpetuation of Calvary's Sacrifice, but has not revealed just how this is so. In grappling with this subsidiary question of manner at great length, theologians by very emphasis may have unwittingly obscured the basic question of fact. American Catholics as a body, whatever be the cause, know that the Mass is Christ's Sacrifice, without knowing what a sacrifice is, or that Mass is also their Sacrifice, or what that entails.

This paper urges the organization of instruction on the Mass to stress:

first, the idea of sacrifice in plain, non-technical language;
then, the three closely-allied concepts of offering, namely:
 the relation of inner oblation to outer oblation,
 the relation of personal oblation to group oblation,
 the relation of our oblation to Christ's oblation;
 and *finally*, the three allied and correlative concepts of receiving, namely:
 the relation of Communion (getting) to oblation (giving),
 the relation of corporate getting with corporate giving,
 the relation of union with Christ to union with Christians.

Within the limits set us, we shall touch on each of these ideas.

There is, first, the question of teaching sacrifice as an act of worship, and indeed, the highest act of worship, in non-technical language. Here I would urge that the very word, "sacrifice," as now used in English, is a most unfortunate and misleading term, because it means one thing in the thought and speech of every day, in which we think and feel, and something quite different as correctly designating a certain mode of worship. In our everyday speech "sacrifice" means giving up, foregoing, self-privation, a concept that is naturally unwelcome, negative and self-centered. In the language of strict theology, "sacrifice" means "giving," serving God by giving Him a gift. Giving is delightful, positive and self-effacing. Giving is a sign-language of love as natural to man as breathing, and so I urge we should explain the Mass in terms of *giving*, rather than in terms of *giving up*, in terms of love rather than in terms of self-privation.

The natural language of love, we repeat, is the sign-language of gift-giving. Love never feels that words can do it justice. As children we unashamedly asked our parents for money with which to buy them gifts. The gift, when offered, was usually something big, because, in its own way, it is the measure of love. Growing affection of a young man for a young woman seeks a gift, the eloquence of which will carry conviction. What he says with flowers is that, lovely as the flowers are, the recipient is fairer still: what he says with candy is that sweet as the bonbons may be, the recipient is sweeter still. When the lover wishes to lay all the prospects of his life before the beloved, he proffers her a diamond ring, something very precious in itself, but a thousand times more precious because of the greater gift, of himself, which it signifies. So at all age-levels, at all cultural levels, the world over, human love calls to human love in the language of giving.

What of the love of man for God? This love, which is compounded of adoration, thanksgiving, petition, and, since we are sinners, of reparation also, finds it has no better

expression of devotedness than gift-giving. "How shall I make return to God, for all His gifts to me?"² is a question that echoed in David's heart because it echoes in every religious breast. The gift which becomes *sacred* in the giving is called *sacrifice*, and so David's reply, "I will offer Thee a sacrifice," but bears out the unlettered theology of man's religious nature.

And the love of God for man? Is it, too, expressed in gift-giving? God said it, so to speak, with His only Son: "Herein doth lie the love," St. John explained, "not in our having loved God, but His having loved us, and having sent His Son as propitiation for our sins,"³ Whereat St. Paul asks in wonder "How can He fail to grant us all things [along] with Him?"⁴

And the love of God for the Man-God? "For this reason doth My Father love Me," said Christ expressly, "because I lay down My life [for My friends] . . . Such is the command I have received from My Father."⁵

And the love of the Man-God for God? Christ said it, so to speak in full reverence, with His Body broken for us, His Blood shed for us. "Greater love than this no man hath, than that he lay down his life for his friends."⁶ He said it the night before He died, and after that event St. John pointed to this same proof: "Hereby we have come to know His love, in that He laid down His life for us."⁷ So no matter from what side we approach this shrine of love, the path to it is *giving*. Let us go back and approach God from the manward side.

Gold and gems may be given to God, but there are gifts more eloquent by far: the products of man's creative art may be given to God, but these, too, bespeak love but weakly. Food and drink may be given to God, and these bespeak, in the code of love, self-donation without limit or reserve, because food and drink are life's very sustenance.

² Ps. 115.

³ I, John iv, 10.

⁴ Rom. vii, 32.

⁵ John x, 17, 18.

⁶ John xv, 13.

⁷ I John, iii, 16.

Their spontaneous donation is our most emphatic expression, in the sign-language of love, that we are willing to offer God our very life itself. So the service of God by giving Him a gift, bespeaking the inner gift of love, is of the essence of Religion, and among all gifts that of food and drink is man's most eloquent voice of love. And if propitiation for sin be also desired, then guilt of sin is expressed by a vicarious shedding of blood on the part of the victim given. St. Thomas found all this so natural that he said: "Sacrifice expresses the right relation of the soul to God."⁸

In this worship by sacrifice, whatever it be that is visibly offered, money in an envelope, or the work of one's hands, a lamb or a pair of doves, bread or wine, whatever be the gift upon the altar, if this is real sacrifice, it stands for an inner gift of the soul into the hands of its Creator. "The sacrifice that is offered outwardly," says St. Thomas, "represents the inward spiritual sacrifice, whereby the soul offers itself to God."⁹ The value in God's eyes of the outward gift is the value of the signification attached to it in the heart of the donor, as the Angelic Doctor says in the same context. As for the relative value of the outer and inward gift, St. Thomas does not leave us in doubt: "Sacrifice is twofold . . . The first and principal is the inward sacrifice . . . The other is the outward sacrifice."¹⁰ So any study of sacrificial worship must stress the inescapable link between inner and outward gift.

The relation between personal oblation and group oblation, between what I give in sacrifice and what my neighbors all around me give, has from primitive times to our own been explained by pointing out the unity-made-from-multiplicity in the bread from many grains of wheat, the wine from many single grapes. After our bread and our wine are offered at Mass we pray "that we may be received, *suscipiamur*." In the Secret Prayer of the Mass of Corpus Christi, St. Thomas speaks of our "gifts of unity and peace"; "This oblation of our service and that of Thy whole family" (*Hanc igitur* of Canon) is that inner dedi-

⁸ S.T., I-II, 102, 3.

⁹ II-II, 85, 2.

¹⁰ II-II, 85, 4.

cation externalized for accepting the whole will of God, for surrendering the animosities and antipathies, and disaffection, and ill-will and discord, for the emptying out of all those small dislikes that are the natural accompaniment of life together. When we have all given up all those, then we are all as one, and there is nothing left in our hearts but love.

Oh, but this is difficult. That is why it is offered in union with the sacrifice of Christ, the one really limitless Act of Love enacted first on Calvary's Cross and re-enacted here as often as the Sacred Mysteries are celebrated.

We said that the gift which becomes sacred in the process of giving is called sacrifice. Any and every gift given to God becomes sacred by contact with the altar. But in the Christian Sacrifice the gift given to God, in the process of our giving, becomes the Real Presence of the Living Christ, the Well-Beloved, the most precious Creature in all God's world. And so, after the Consecration, do we go on giving the now All-Perfect Gift, until, in union with Mary and the saints and angels, in union with the full Church on earth and the Church beneath the earth, *through Christ and with Christ and in Christ* we offer all honor and glory to the Father in the Holy Spirit.

Then ensues that multiple relationship between getting and giving, which we call Communion. The obscuring of the inner bond between the giving part of Mass and the getting part of Mass is, in my mind, the most fatal consequence of our present defective instruction, and the weakest link in American Catholicism. Most American Catholics think that Mass, for them, is quite complete without their communicating. Of course, the Council of Trent has defined that the sacrifice is valid provided the priest communicate and no one else, but sacrificial worship, to be integral, embraces and includes Communion. "Receiving is of the very nature of the sacrament," says St. Thomas in words that are hard to escape for their clarity,¹¹ and in another context he puts it as follows: "Whoever offers sacrifice must be sharer in the

¹¹ S.T., III, 79, 7 ad 3.

sacrifice, because the outward sacrifice he offers is a sign of the inner sacrifice, whereby he offers himself to God."¹² There is, for the exigencies of necessity, what is called spiritual Communion, but that weakness we have here in mind is the state of affairs in which people ordinarily assist at Mass without ever thinking that the integral completion of the act they are performing requires the reception of Communion, sacramentally, if possible, or spiritually at all costs.

In contrast with this vast body of what we may call Mass-Catholics, there are not a few individuals whom we might designate as Communion-Catholics, people who erroneously think that Communion is more important than Mass, that Mass exists for the sake of Communion and so forth. Both the one group and the other are unaware of the full function of Communion as instituted by Christ, an integral part of sacrificial worship.

Neither Mass-Catholics nor Communion-Catholics can readily understand the relation between corporate giving and corporate getting, or what St. Thomas means when he says: "The reality [effect] of this sacrament is union with the Mystical Body . . . The unity of the Mystical Body is the consequence of the real [physical] Body sacramentally received."¹³ We give a joint gift proceeding from the entire family of God incorporated into Christ: we receive a joint Gift-in-Return bringing us divine grace in Christ. Was it by chance that St. Paul spoke of only one effect of the Eucharist, a growing into one another, "We are all one body, for we all eat one Bread"?¹⁴ If our joint giving has brought us all together in unity and peace, our joint getting puts us all in contact with the Common Guest, the Lord and Savior Jesus Christ. "Now there is a twofold reality in this sacrament" . . . again it is the Angelic Doctor speaking, "one which is signified and contained, Christ Himself; while the other is signified but not contained, namely, Christ's Mystical Body."¹⁵ Here is our fellowship as fellow-guests at the Table of God, fellowship of our joint-trust possession, of the

¹² S.T., III, 82, 3.

¹³ S.T. III, 73 a 2, a 8.

¹⁴ I Cor. x, 17.

¹⁵ S.T. III, 80, 3.

Head by us, the body. He is the bond of unity in the community of His Mystical Body. I might, if you wish, illustrate this relationship between union with Christ and union with Christians by indicating two ways of making thanksgiving after Communion. The one begins with self and escapes not from self's narrow quarters, adoring and worshipping Christ in the recipient's own heart: the other begins with self, but also sees Christ and worships Him and thanks Him and petitions Him in the hearts of the brethren all around, even in those of another class, even in those of another nation, even in those of another race, for we are all joint-heirs in the Eucharistic Trust, Unlimited. "It is in the cultus of this sacrament, . . ." said the great Pius XI, "that souls are appeased, and that Philemon and Onesimus, the great and the lowly, masters and servants, governors and governed, again find themselves really brothers."

Our time has elapsed, and it may be that the foregoing remarks are of small aid to those engaged in teaching the Mass in the high school. What a pity if we fail to make the best possible use of the Holy Eucharist! "The All-Wise God," said St. Augustine, "knew nothing better, the All-Powerful God could make nothing better, the All-Possessing God could give no more." May He teach us to teach children the holy Mass.

THE PARISH AND THE SCHOOL

For eight years we have our children in our own grade school. We could do wonders during those long and impressionable years, leading them to an active participation in the holy Sacrifice by way of *missa recitata*, High Mass, use of the missal, Vespers or Compline on Sundays and feastdays; and thus preparing our future Catholic men and women for intelligent, active parochial life and worship.

We still have our Catholic school, but we don't know for how long. God grant that it may stay with us. But may He also grant us to realize its splendid possibilities for the upbuilding of God's Kingdom and the cementing together of altar and home by means of a living liturgical program, in the school which we are proud to call our own.

(Very Rev. Msgr. Martin B. Hellriegel, "The Parish and the School," *National Liturgical Week*, Newark, N. J.: Benedictine Liturgical Conference, 1941, 35, 36.)

THE MASS A SCHOOL OF CHRISTIAN LIVING

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The Mass is essentially a sublime prayer and a perfect sacrifice. We may also consider it a school in which we learn the principles of Christian living, a most efficient school of character formation. In the Mass we find the Christian's goal or objective, specific ideals, perfect examples, the highest form or type of motivation, and adequate means to attain the desired objective. Viewed thus, the Mass is not an impersonal act of worship at which a priest officiates and at which we merely "assist." Being a corporate prayer and a sacrifice, it demands active and personal participation and cooperation; being a school, it demands the active application of all our faculties.

THE CHRISTIAN'S OBJECTIVE

In the midst of the Garden of Eden were placed the tree of life and the tree of sacrifice to remind man that after a brief trial he would enjoy the fullness of life in eternal union with God. In the Mass, the tree of sacrifice is likewise placed conspicuously beside the tree of life. A crucifix must be placed on the altar; the Cross is made fifty-two times during the Mass; the Consecration recalls and re-enacts in a bloodless manner the death of Christ on the Cross. It is impossible, in view of these reminders, to forget that our Redemption was wrought through the sacrifice on the Cross, or to forget the obligation to carry our cross with resignation if we would share in the fruits of the Redemption. The tree of life is the Holy Eucharist of which we partake in Holy Communion: "He that eateth My flesh and drinketh My blood hath everlasting life"; "He that eateth this bread shall live forever." The Holy Eucharist is not only a pledge of

¹ John VI, 55, 59.

everlasting life, it is also necessarily a saving remedy. "May the Body of our Lord Jesus Christ preserve my soul to life everlasting." (Prayer at the priest's communion) "... but by thy mercy be it profitable to the safety and health both of soul and body." Thus in the Mass we find that the Christian's ultimate goal is union with God here and in life everlasting through the salutary redemption of the Cross, the fruit of which is communicated to us as the Bread of Life in Holy Communion.

Sin is recognized as the only evil able to separate us from Christ. Repeatedly in the Mass we seek to be purged from sin; for example, in the Confiteor, in the prayer said as the priest goes up to the altar, at the Offering of the Bread, at the Lavabo and at the Lord's Prayer, we heed Christ's admonition to St. Peter: "If I wash thee not thou shalt have no part with Me."² Finally, after participating in the Sacrificial Banquet we are dismissed by the "Ite Missa est," to return to Christ's world, to do His work in union with Him as a continued thanksgiving for His priceless gift.

CHRISTIAN IDEALS IN THE MASS

Participation in the Mass and the reception of Holy Communion enable us to distinguish between the "Bread of Angels" and common bread. In the situations of everyday life, the lesson should "carry over" to enable us to distinguish between things of eternal and of temporal significance, between the valuable and the worthless things of life. Supernatural wisdom should enable us to see events from Christ's viewpoint and to "seek first the Kingdom of God and His justice." This is the significance of the antiphon at the beginning of the Mass: "I will go unto the Altar of God." Recalling Christ's agony of prayer before His agony in death and His deliberate surrender as He said calmly, "Arise, let us go," we, too, express our deliberate determination to participate in the coming sacrifice symbolized by the term *altar*. We have one thing in mind; by implication we forget our troubles, our business, our sports, when we say resolutely, "I will go unto the altar of God." This determination and

² John XIII, 8.

this singleness of purpose to give God His due are strikingly opposed to the common weakness of character which causes some to vacillate, to compromise, to seek "appeasement" when confronted with duties involving sacrifice or a disregard of human respect. In the Mass we learn ideals of conduct that make saints.

THE LESSON OF UNSELFISHNESS

Our ordinary prayers are inclined to be selfish. We ask for personal favors; we thank God for favors granted us; we implore pardon for sins we have committed. But note the unselfishness of the prayers in the Mass. In the Gloria we thank God for "Thy great glory." In the Offertory prayers, we pray for "*all* here present; as also for *all* faithful Christians, both living and dead," then "for our salvation and that of the *whole world*." In the first prayer of the Canon, we pray for the "*holy Catholic Church*," for "our Pope, our bishop; as also for *all* orthodox believers and professors of the Catholic and Apostolic faith." Our prayers for the dead embrace special remembrances; then we add, "To these, O Lord, and to *all* who rest in Christ, grant, we pray Thee, etc." The Preface begins thus: "It is truly meet and just, right and profitable unto salvation that we should at *all* times, and in all places give *thanks* to Thee. . . ." We are reminded of the patient Job, who in his saddest afflictions, continued to praise God: "The Lord gave and the Lord has taken away; blessed be the name of the Lord." This idea seems to run counter to the worldly practice of sulking if favors are not granted, of complaining if trifling inconveniences disturb our love of ease and comfort or thwart our preferences. How badly this lesson of unselfishness is needed by many of our modern pampered youth who have the "give-me" habit of spoiled children, or the "what-do-I-get-out-of-it" attitude toward life, or "the world-owes-me-a-living" outlook. The perfect lesson of unselfishness is, of course, that taught by the Cross: "Greater love than this no man hath, that a man lay down his life for his friends."³ But can we succeed in having pupils learn and practice these lessons

³ John XV, 13.

of the Mass? We can and should cause them to admire these ideals; admiration leads to love, then to imitation. The effort is worth making, for unselfishness is essential in every Christian character.

A selfish person accepts favors as his due; he does not understand the meaning of a sincere "thank you." In the Mass we learn many lessons of gratitude. Reference has already been made to the Gloria and its sentiment expressed in "We give Thee thanks for Thy great glory . . .;" to the Preface which begins thus: "It is truly meet and just . . . that we should . . . give thanks to Thee . . ." Another example is found appropriately in the Communion prayers: "What return shall I make to the Lord for all He has given to me . . .?" Finally, at the conclusion of the Mass, the priest turns to the people and says, "Ite missa est." The people, through the server, answer, "Thanks be to God." The disposition to thank God, so frequently called forth in the Mass, must inevitably make the soul a fertile field for the growth of the virtue of gratitude.

LESSONS IN HUMILITY

The selfish, ungrateful character naturally lacks humility. What a drilling in humility one gets in the Mass. No sooner do we announce our determination to offer sacrifice to God, "I will go unto the altar of God," than we are confronted with our unworthiness, our sinfulness. We humbly confess our sins in the Confiteor. Then, as the priest ascends the altar, we say with him "Take away from us our iniquities . . ." and in the next prayer we plead, ". . . vouchsafe to forgive me all my sins." The refrain is heard after the Introit in, "Lord, have mercy, Christ, have mercy," and again in the prayer before the Gospel, "cleanse my heart and my lips . . ." In the first Offertory prayer we ask: "Accept, O Holy Father . . . this stainless Host, which I, Thine unworthy servant, offer . . . for my innumerable sins, offences, negligences . . ." The "In Spiritu" is a most humble prayer in which we ask that "our sacrifice be made in Thy sight this day that it may please Thee, O Lord God." After all these humble acknowledgments we presume, at the Lavabo, to say: "I will wash my hands among the innocent." Even in the

solemn Canon of the Mass we say with the priest, *Nobis quoque*, "To us also Thy sinful servants . . ." And in the Pater Noster we again seek forgiveness: "Forgive us our trespasses." After imploring in the Agnus Dei, "Lamb of God who takest away the sins of the world, have mercy on us," we say with the centurion: "Lord, I am not worthy that Thou shouldst enter under my roof . . ." Yet another lesson must be learned: "Without Me you can do nothing." At the Little Elevation we humbly admit that "Through Him, and with Him, and in Him, is unto Thee, God, the Father Almighty, in the unity of the Holy Ghost, all honor and glory." Moreover, practically all of our prayers conclude with "through Christ our Lord." We admit that our prayers derive their efficacy from the intercession of our Lord. We are insignificant but not despondent nor hopeless because we are assured of the loving intercession of Christ. If these lessons of humility are repeated and emphasized, it must be that humility is an indispensable disposition for profitable participation in the Mass. The lessons learned in our intercourse with God during the Mass should avail in our social intercourse with men and assist in forming a Christian character.

THE LESSON OF SACRIFICE

Sacrifice is a disconcerting, unpleasant term in the ears of pleasure-loving people. The *Imitation* warns us: "To many this seems a hard saying, Deny thyself, take up thy cross and follow Jesus"⁴ For the Christian the terms *cross* and *sacrifice* are readily associated. The many trials, vexations, disappointments, headaches and heartaches of life, as well as sickness and suffering, constitute crosses to which all men are heirs. These unavoidable afflictions may be borne with patience and resignation and offered to God as acceptable sacrifices. But there are many voluntary sacrifices a Christian should make to become more conformable with Christ: he must curb curiosity by refraining from seeing or hearing forbidden things; curb his appetite, by moderating his desire to eat and drink; curb his selfishness by willingly sharing with his neighbor; curb his love of ease and pleasure by

⁴ Book II, 12, 1.

cheerfully performing mortifications; curb his pride and egoism by participating in social good works, works of mercy, etc. Such sacrifices learned in the Mass refine the soul, purify and strengthen it, and build up self-control, a cornerstone of the edifice of character.

Since this trait of character is so difficult to acquire, the strongest motivation and the noblest ideals should be presented. These are found in the Mass. Two heroic examples present the ideals. The short prayer, "In spiritu," recalls the story of the three young men cast into the fiery furnace for refusing to adore Babylonian idols. Sentenced to a horrible death, they offered their lives to God and prayed: "in a humble and contrite heart let us be accepted;"—"let our sacrifice be so made in Thy sight this day that it may please Thee."⁵ The Mass is a sacrifice, but a sacrifice is an offering. As the prayer "In spiritu" is said, what offering shall we make "in Thy sight this day that it may please Thee, O Lord God?" It takes the heroism of saints to offer our lives as so many martyrs have done, as many priests and religious and exemplary Christians are doing. Remember, however, these words of the *Imitation*: "I seek not thy gift but thyself."⁶ What then shall we offer? Shall we be like Cain and offer something without the proper interior disposition, or like Abel and offer ourselves with our gift?

The second example of sacrifice, that of our Lord, presents both the ideal and the motivation. The sacrifice of the Cross was a voluntary, an infinitely generous act by which Christ laid down His life to redeem us. Only one motive could have prompted such heroic self-sacrifice—infinite love. It is easy to return love so conspicuously manifested. Christ loves us and died for us. His love extends into the present, for He provided that His sacrifice would be renewed every day in the Mass. What can we do to show our love for Him? What can we offer Him? Love should inspire our offering as it inspired His; but love is never niggardly, never considers the cost as we learn from His example. Thus, by dwelling on the perfect Ideal and by being stimulated by the

⁵ Daniel, III.

⁶ Book IV, 8, 1.

highest motive, we learn in the Mass how to make sacrifices, and we derive the strength to make them.

LESSONS OF CHARITY, OF UNION

During His last discourse our Lord prayed, "That they all may be one, as Thou, Father, in Me and I in Thee."⁷ The solidarity of Christians is nowhere more evident than in their common, social act of worship, the Mass, which features collective prayer and prayer for one another. The introduction to the Collect is plural, "Oremus," Let us pray. In the Offertory prayers, we offer the Holy Sacrifice for "all here present, as also for all faithful Christians both living and dead," and then "for our salvation, and for that of the whole world." The scope of our prayers becomes catholic, universal. Should we bear malice toward someone, we are advised to "Leave there thy offering before the altar, and go first to be reconciled with thy brother, and then coming thou shalt offer thy gift."⁸ Only on the condition of charity for all may we hope that our offering may ascend with the "odor of sweetness for our salvation and that of the whole world" (Offering of the Chalice); on that condition may we say with the priest, "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father almighty (Orate, fratres)." Closely united in charity we answer the Versicle "Lift up your hearts" and say, "We lift them up unto the Lord."

In the Canon of the Mass where we commemorate the Church on earth, the Church in heaven and later the Church in purgatory, our union takes on a much broader aspect. The bond of union is Christ through Whom salvation is possible. Our common love of Christ unites us in one big family with one common purpose, one common interest. This close union in and through our Lord was graphically described in the Last Discourse in which we are represented as branches clinging to Him as the vine: "I am the vine; you are the branches; he that abideth in Me, and I in Him, the same beareth much fruit."⁹ The mystical union with Christ be-

⁷ John XVIII, 21.

⁸ Matthew V, 24.

⁹ John XV, 5.

comes a more intimate, personal union when we receive Him in Holy Communion. The visible effects of union with Christ and through Him are apparent in the Mass, for Holy Communion is a social leveller. All—rich or poor, learned or ignorant, king or peasant, pope or layman—partake of a common sacrificial Banquet. The inward effects are not visible, yet it must be supposed that in this intimate union the dispositions of the Head become also the dispositions of the members. Christ's sentiments of love and self-sacrifice must likewise animate us. The Mass properly understood becomes a school in which concrete lessons are given so simply and clearly as to be intelligible to the most illiterate.

LESSONS OF SERVICE

The lesson of service is impressively given in the Communion chant on Holy Thursday. It is the feast of the institution of the Holy Eucharist, but in the Common prayer we are not reminded of the Last Supper, as Father Boeser points out in *The Mass—Liturgy*, but of the washing of the feet of the apostles: "The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I have given you an example, that you may do likewise." Why this unexpected reference? "The proper disposition for Holy Communion is that of mutual love. But on Maundy Thursday, the Eucharistic Lord and Master wishes to inspire us with His own heroic spirit of love. He wishes to teach us that we should not be satisfied with merely a community of interests, that we should not stop with mutual love, but that we should imitate Him in rendering service to one another." This aspect of fraternal service was understood by the early Christians who sold what was superfluous and brought the proceeds to the Apostles to be distributed to the needy. How is the idea of service understood today? Some contribute generously to the support of organized parish good works and charities, such as the parish school; some practice the spiritual and corporal works of mercy; some take active part in a particular phase of Catholic Action. A characteristic of genuine, unselfish love is the desire to render service. Heroic service must have been typical of the first

Christians; it must have been evident for their enemies remarked, "See how they love one another." Is the evidence of our love, expressed in service, as evident? Generous service is another much needed lesson to be learned in the Mass since it is an outstanding attribute of our Lord's lovable character.

LESSONS OF PEACE

The liturgical preparation for Holy Communion begins appropriately with the Our Father which is followed by prayers for peace, a peace based on charity and freedom from sin: ". . . graciously give peace in our days; that aided by the help of Thy mercy we may be always free from sin, and secure from all disturbance." "May the peace of the Lord be always with you." "Lamb of God, who takest away the sins of the world, grant us Thy peace." Freedom from sin, peace of conscience, is an essential condition for Holy Communion; peace is likewise a result of a closer personal union with Christ in the Blessed Sacrament, "the remedy of all spiritual diseases, by which my vices are cured, my passions are restrained, temptations are overcome or lessened, a greater grace is infused, virtue receives an increase, faith is confirmed, hope strengthened, charity inflamed and enlarged."¹⁰ These are results prayed for in the second prayer after Communion: ". . . and grant that no stain of sin may remain in me who have been refreshed with pure and holy mysteries."

CONCLUSION

It is sometimes remarked that people who attend Mass and receive Holy Communion frequently do not seem to grow spiritually. May not one reason be that they are not docile pupils in this most excellent school of Christian living, or that they do not really understand the Mass and the lessons taught therein? Failures to profit from the Mass are certainly personal, for the Holy Sacrifice is an infinite source of grace and fervor: "Who standing by a great fire, does not receive from it some little heat?"¹¹

¹⁰ *Imitation*, Book 4, 2.

¹¹ *Ibid.*, Book 4, 3.

College Religion

AN ATTITUDE SCALE IN RELIGION FOR CATHOLIC COLLEGES

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EDITOR'S NOTE: We would like to take this opportunity to commend the following excellent presentation. Not only is it a valuable contribution to literature in the field of teaching Religion because of the technique suggested, but it illustrates careful preparation and nice reporting. The College of St. Catherine plans to administer this scale to the same group of students at the end of the freshman and senior years in order to study changes in attitudes. St. Catherine's program provides also for another attitude scale that will give indications of attitudes on other issues.

Religious instruction at the college level has, in addition to the inculcation of knowledge, a number of other important objectives. Among these may be listed such specific aims as the development of Christian attitudes, the acquisition of desirable habits of conduct and the ability to apply Christian principles to the problems of every-day life. In order to determine how effectively such objectives are being realized, the instructor should have some means of determining the status of his students when they enter his class, and the progress they make while under his influence. It is the purpose of this paper to demonstrate a technique of attacking one of these problems, namely, the evaluation of Christian attitudes.

The first step in making an attitude scale was the selection of eight or ten religious issues towards which we wished to discover the generalized attitude of a student. The criteria

on which the selection of issues was made were (1) their inclusion in the first year Religion course,¹ and (2) the relative importance of the issue from the standpoint of practical Christian living and worship. Ten categories of test items corresponding to ten important issues were finally selected and formulated by a group of faculty members familiar both with the objectives of the College and with the content of the Religion courses. Some issues had to be set aside for another scale that will supplement the one now being used.

The next step was to gather items which would adequately represent the various opinions students might hold in regard to the issues under review. Faculty members familiar with freshman points of view were asked to contribute opinion statements bearing on the previously chosen issues. These were to be as far as possible verbal statements made casually by students in situations outside of the classroom. It was thought advisable to keep the students' own wording of their opinions. Other items were found by scanning religious pamphlets, "question-box" material, newspapers and textbooks. Any statement that sounded bookish was rephrased to keep the style fairly homogeneous. We tried to have approximately the same number of "Agree" items as "Disagree" items.

The items were then arranged under their own category headings, and twenty faculty members representing four different colleges were asked (1) to show their reaction to them by marking "Agree," "Uncertain," or "Disagree" after each item; (2) to point out any statement that was ambiguous or double-barreled; and (3) to judge whether responses to each particular item really measured an attitude toward the religious issue described in the category heading. Agreement on the most desirable response was thus arrived at, and in accordance with the criticism received, some items were discarded and others reworded or subdivided.

The revised questionnaire was then submitted to twelve students of varying ability and religious training, registered

¹ Freshmen at the College of St. Catherine take two parallel courses in Religion throughout the year: Christian Life and Worship (two hours a week) and Old Testament (two hours a week).

as freshmen who would enter college in September. They were asked to indicate particularly those items that had no meaning for them. In a conference held later with each student, an effort was made to ascertain in each individual case what had constituted the difficulty in interpreting the items left unanswered. And in talking over each item answered incorrectly, an attempt was made to determine exactly what the opinion statement had suggested to the student. It was found that some statements acceptable to the faculty called up in the minds of students widely different circumstances and actions on which they had based their responses. Any such items that were discovered were omitted from the preliminary form of the scale. The entire scale was then submitted to a theologian for his criticisms and suggestions, and under his guidance a scoring key was constructed. Thus, on the basis of expert opinion, we feel reasonably sure that the scale is valid.

The category headings were then removed so that the student would not know the issue on which his opinion was being measured, and the items were scattered.

The preliminary form of the Scale contains 192 items, some of which, without being double-barreled, apparently show an attitude toward more than one issue and are consequently scored twice.

The following directions are given to students:

This is a scale designed to show how college students feel about various religious, social and personal problems. It is made up of a check-list of statements representing various points of view in regard to these problems. This scale is for your personal use. A summary of your scores on these attitudes will soon be made available to you. Later on in your college course you will be given an opportunity to repeat this questionnaire, and you will thus have a record of the change in your attitude toward certain issues brought about by instruction on the college level, by daily living, by your own greater physical and mental maturity and by the supernatural help that you get from prayer, the sacraments and the Mass. Since the purpose of the Scale is to help you understand yourself better, there is nothing at all to be gained by claiming you have what you think will be considered the correct attitude, if you really do not possess that attitude at the present time. If you want this scale to be one measure of your growth, you must be strictly honest now in expressing your opinion on these matters. Indicate how you

really feel about the statement immediately after reading it. Do not pause too long on any one of them.

The ten categories of items in this Scale, together with a sampling of items found in each, and a key indicating the most desirable responses are as follows:

A. Individualistic, parochial and selfish viewpoints *versus* a social attitude in worship.

1. Disagree Being a Catholic sometimes deprives one of undergoing experiences that would contribute to a more complete development of his personality.
2. Disagree My religion is between God and myself. Individualism is the only philosophy for me.
3. Agree I like to attend Mass occasionally in a down-town church in a large city, where one mingles with all kinds of people—poor and middle-class, old and young, sickly and infirm. The Church seems so all-embracing.
4. Agree I like to think that an act of virtue of my own adds to the sum total of health and vitality in the Mystical Body.
5. Disagree Persons have all they can do to make a living and save their own souls without worrying about the foreign missions.

B. Materialistic and merely natural values *versus* spiritual and supernatural values, "other-worldliness," and sensitivity to grace.

1. Disagree In my opinion most of the pursuits of theologians and philosophers are quite futile in comparison with all the practical good accomplished by scientists and economists.
2. Disagree If a child would have superior educational facilities in a public school, a Catholic parent should feel justified in taking it upon himself to send him there, although there is a Catholic school in the vicinity.
3. Disagree It is evident that people with irremediably sick bodies can do no good in the world.
4. Agree If I could choose between the two, I should prefer to marry a man who is fundamentally religious in his attitude toward life rather than one less religious but who shows greater promise of achieving eminence in his profession.
5. Disagree If I could be a good citizen of my country and bring up my family to be honest and useful members of society, I should feel that I had done the whole of my duty in life.

C. Preponderance of emotion *versus* intellect and will in worship.

1. Disagree I seem to get more out of my prayers when the organ plays softly.
2. Disagree God is served better by man's emotions than by his intellect and will.
3. Agree One can love God very much without feeling any thrill warmth at all in prayer.
4. Disagree I object to the community night prayers at the College and the Holy Hour on First Friday because I feel so much more devotion when I am alone in the Chapel.
5. Agree One should seek grace, not emotional effects in Holy Communion.

D. The Church regarded primarily as an organization *versus* the Church as a living organism, the Mystical Body of Christ with solidarity of all members and diversity of functions.

1. Disagree The highest tribute that non-Catholics can pay to the Church is their almost universal admiration of its splendid organization.
2. Disagree Negro religious art has a strange way of portraying Christ. The artists usually represent Him as colored like themselves. I should think they would prefer to represent Him as one of a superior race to whom they could look up.
3. Agree In my dealings with others I should consider that they are real or potential members of the Mystical Body of Christ.
4. Agree We share in the Hour Prayers and Prayer Watches of the night (the Divine Office) chanted in abbeys and monasteries, and in this sense, they belong to us all.
5. Disagree What with so many pressing problems nearer home, I just cannot give much thought to the suppression of the Church in Russia. Anyway, that is a purely local affair.

E. Apathetic and indifferent attitude *versus* the apostolic spirit of Catholic Action.

1. Agree I think no one deserves the name of Christian unless he works positively to Christianize his environment and to spread the kingdom of God here on earth.
2. Agree I wish all Catholics understood better and could explain to non-Catholics the Church's saneness, its strength, its divine life and its age-long adaptability to human needs.

3. Disagree It is about all we can do in these times to remain ourselves untouched by our pagan environment.
4. Disagree I shall consider I have done my full duty as a Christian if I go to Mass on Sundays and obey the Ten Commandments and the precepts of the Church.
5. Agree By virtue of the Sacrament of Confirmation I share in the priest's privilege of bringing Christ into the lives of men.

F. "Getting" *versus* "giving" spirit in worship.

1. Disagree The chief purpose of prayer is to ask God for what one wants.
2. Disagree There is not much use in praying unless you get what you ask for.
3. Disagree I prefer highly indulgenced prayers to any other kind of worship.
4. Disagree I have a special liking for those prayers labeled "never known to fail."
5. Agree I love the offertory prayers of the Mass and make a real effort to give myself entirely to God in union with the offering of bread and wine on the altar.

G. Cock-sure, more or less pharisaical attitude of strength *versus* appreciation of, and compassion for, human frailty, an understanding of the human character both of those who govern the Church and of those who are governed, and an attitude of dependence on grace.

1. Disagree I have learned the catechism by heart and know the doctrines of the Church thoroughly: I feel then that I can cope with any situation involving religious issues that may arise in my life.
2. Disagree No one needs to get himself into an occasion of sin unless he wants to, and, if he does, he ought to take the consequences.
3. Disagree In my estimation, a person who has committed a serious sin of impurity is the lowest and most abject on the moral scale.
4. Agree God sometimes gets his work done here on earth through human beings who are weak and sinful.
5. Agree I really count on the grace flowing from the Mass and Holy Communion to help me in my fight against temptation.

H. Scepticism, indifferentism and subjectivism *versus* belief in our ability to know and in the objectivity of truth.

1. Disagree Any religion is true, if a person sincerely thinks it is.

2. Agree I believe that people are acting rationally (according to reason) when they believe what Christ and His Church teach, because there is abundant evidence that Christ is God.
3. Disagree It does not make any difference what religion a man has, just so he leads a good life.
4. Disagree Man is limited in his power to the extent that he cannot be absolutely certain about anything.
5. Agree I think that conscience is a judgment the mind makes in moral matters. To make a correct judgment, all the data in a given case must be considered. An instructed Catholic must therefore take into consideration what the Church says on the matter in question.

I. Prudery, lack of appreciation for the body *versus* an appreciation of the "whole man," body and soul.

1. Disagree Since the fall of Adam, there is something intrinsically evil in the strong attraction between persons of the opposite sex.
2. Agree I think Christ showed great understanding of our human nature in instituting all the sacraments in an outward sign that reached eyes, ears or tongue, and that thus work through the body to reach the soul.
3. Agree Man's perfect worship should include activities of both body and soul.
4. Disagree I cannot bear to look at a dead person's body.
5. Disagree Religious show by their vow of chastity a noble contempt for the body.

J. Religion as a matter for Sundays and prayer-time *versus* religion penetrating every act of man.

1. Disagree Religion is totally unconnected with many of the things that interest young people most: getting a job, sports, dancing, dramatics, etc.
2. Disagree There is a time for religion and a time for work.
3. Agree Washing dishes or dusting a room should be done carefully. As work well done by human beings for human beings, these activities have their share in building up the Body of Christ in men.
4. Disagree Religion is a great source of comfort to those who are in sorrow but has little to do with the joyous things of life.
5. Agree I do not believe in patronizing any form of entertainment that by its indecency excludes the presence of Christ. If Christ is out of place there, so am I.

The score is in terms of the group median for the right (desirable), wrong (undesirable), and uncertain responses for the items included in each category. Thus, we are able to ascertain whether a given student is more or less inclined to individualism in worship than most of her classmates, whether a student is quite consistently uncertain regarding a particular issue, etc. Percentile ratings for total Catholic attitudes are also available. A sample of the record sheet for recording raw scores is as follows:

Name	Total			A			B			C			Etc.
	+	-	U	+	-	U	+	-	U	+	-	U	
M. Brown	200	13	15	19	3	0	43	2	6	8	2	0	
J. Kelly	67	71	90	4	10	8	12	20	19	1	5	4	
Y. O'Brien	168	31	29	15	6	1	38	6	7	5	4	1	
Maximum													
Possible Score	228	228	228	22	22	22	51	51	51	10	10	10	
Lowest Score	67	5	0	3	0	0	10	0	0	0	0	0	
Highest Score	215	82	121	21	14	14	51	22	29	10	6	9	
Freshman													
Class Median	166	29	29	15	4	3	39	6	6	6	2	1	

The use of answer sheets for recording responses makes it possible to score the entire attitude scale by machine, although it can also be scored by hand.

Results on the Attitude Scale in Religion are now available for 242 entering freshmen at the College of St. Catherine, and for twenty-three postulants of approximately the same age and training. An analysis of the results yields considerable evidence for the validity of the Scale. In general there are three criteria used in determining the validity of an attitude scale: (1) consensus of expert opinion, (2) discrimination between known groups and (3) correlation with actual behavior. The first was used in constructing the items and in determining the most desirable responses. Twenty members of four different Catholic college faculties collaborated on this part of the work. Secondly, the scale was given to college freshmen and to postulants, and evidence of its validity was thus secured by comparing the scores of the two known groups. Not only is the median score for the total scale significantly higher for the latter group, but the median scores for each of the sub-categories of the test are also higher for this group, as we should expect

them to be if the scale is valid. It will be given later to seniors and to a group of our alumnae. Finally faculty members were asked to rate students² on Catholicity of attitude and to report on actual observation of the type of behavior on which their judgments were based. A five-point graphic rating scale was used. When these ratings were assembled a contingency table was set up. The correlation determined from this table was .820. This indicates an unusually high relationship between Attitude Scale scores and ratings of behavior.³

The reliability of scores on the total scale is .94⁴ and is sufficiently high for individual prediction. It is to be presumed, however, that the reliabilities of scores on the sub-categories, since they are made up of a smaller number of items, will be less than this value.

An item analysis of the scale is now being made to determine which items are the most discriminative. Those which do not discriminate will be eliminated from the scale. If it is found that from a student's reaction to one item or to one category, her reaction to two or three other items or to another category can be safely assumed, these latter items will be omitted from the next form of the scale, or in the case of opinions in one category being predictable from those in another category the two categories will be combined.

² The ratings were made only for those who received scores near the median and at the two extremes.

³ The lowest scores for the freshman class were made by students who are notoriously un-Catholic in their attitudes. Two of them are known to have missed Mass deliberately on Sundays. The highest scores, on the other hand, were secured by students whose conduct appears to be in every way consistent with Catholic principles. One of them has spent a year in the novitiate of a religious community, and was forced to leave because of circumstances over which she had no control. Not only does she go to Mass and Holy Communion every day, but she frequently rises early and makes her morning meditation with the Sisters.

⁴ Determined by Kuder-Richardson formula. This is a higher reliability than that generally reported for attitude scales.

Confraternity of Christian Doctrine

THE CONFRATERNITY QUESTION BOX

Q. We are looking for something new by way of a program for the closing day of the vacation school session. Has the Center anything to offer?

A. All youngsters like to express themselves in dramatizations. Why not try something in this line? Nearly every parish boasts talent in dramatic composition. Enlist such talent now to prepare a short "play," illustrating a biblical scene from the life of a saint. Rev. Joseph B. Collins' and Rev. John D. Toomey's "Our Lady of Lourdes" (Catechetical Guild, St. Paul, Minnesota) is an example. The best play, however, is always the one that has been written by the children and related in content to their Religion course.

If this is too pretentious, have an old fashioned "Last Day of School" program, with several children "speaking pieces," such as Francis Thompson's *Ex Ore Infantium*, or selections, either prose or verse, that may be taken from the lists in the backs of the *Vacation School Manuals*. Interspersed might be musical numbers by the children, solos or duets, vocal or instrumental, by those who have pretty voices or who may be able to handle an instrument.

Where neither of these programs is practical, try a family picnic. There are many instances where this has been a great success. It is a gala day for parents and pupils alike. Parents become better acquainted, especially through a common examination of the project work of their children that is on exhibition, and thus lay the foundation for future parent-educator clubs.

Q. In our vacation school work last year we were hampered by not having a recreational or a musical program. Is there anything available in these fields?

A. We are glad to refer you to pages 32 and 33 in the *Religious Vacation School Manuals* where you will find helpful suggestions.

Q. Many of our vacation school children come from outlying districts and know little about the method of offering the Mass. We should like your advice.

A. To acquaint the children with the meaning of the Mass and with their proper participation in it is, of course, one of the most important services that the vacation school can render. (Helpful texts are suggested in the Manual Reference Lists. *The Mass Explained to Boys and Girls* is especially informing.) Class instruction on the Mass is most valuable and necessary, but it will help much, especially for the older pupils, to have a priest or seminarian explain the action of the Mass step by step in the church, but not at the time of the celebration of the Mass, using perhaps a chart of the action of the Mass, encouraging and answering questions from the pupils. When the action of the Mass is clear to the pupils, and this will not be accomplished in one or two sessions, the priest or seminarian will find it fruitful to read in English at Mass the prayers said by the celebrating priest, naming each prayer and each part in advance of the reading. This demonstration work is but preliminary to getting the pupils to follow the Mass with the priest using their own Missals. This can be done successfully by children in the fifth, or certainly in the sixth grade. Prior to this, children will take interest in and use with profit the Children's Mass and Prayer Books, suggested in the *Religious Vacation School Manual*, I-IV, p. 39.

This foundation of knowledge of the Mass may well be built on in successive summer sessions by introducing the *Missa Recitata*.

Q. In our vacation school last year we tried to stimulate effort and accomplishment by offering prizes for the best

work done, but there was dissatisfaction in many quarters as a result. Is the giving of prizes ever justifiable or effective?

A. Prizes are dangerous and create much heartache unless awarded in accordance with strict justice, and this is humanly very difficult. Prizes may be given to improve attendance both at daily Mass and at the sessions, but in giving them teachers should make allowances for handicaps or illness or insurmountable obstacles of weather or accident.

One school suggests a device that has accomplished the double purpose of keeping the children interested and adding Catholic atmosphere to their homes. It is offered here with some modification. Each class is promised a "fishing" trip on the last day of school, perhaps on the condition of a certain average attendance, perhaps without condition. For the last day, a "fish pond" is erected in the corner of the classroom, that is, a screen put up to conceal gifts to be "fished" for by the children, and a knowing teacher or helper, or both, who will attach an appropriate gift to the fish line thrown over the top of the screen by each child. These gifts, which might be made or collected in advance by the helpers, are rosaries, prayer books, Catholic story books, small framed Catholic pictures or other objects of Catholic devotion that will be appreciated by children and parents alike. This device creates much interest.

SPIRITUAL FORMATION, A PROCESS OF SELF-EDUCATION

If there is one thing that stands out prominently in the spiritual writings studied, it is that the spiritual formation of man is a process of self-education. No man can cause spiritual growth in another. No mere reading of spiritual books, no passive listening to sermons, conferences, meditations will achieve it. No listening to explanations, no matter how clear and vivid, of Christian truths will effect it. The spiritual formation of man is a process of the most intense, concentrated, and energetic self-activity, requiring the united and cooperative effort of all the powers of the soul, as the exercises that are peculiar to spiritual development clearly indicate.

(Sister M. Augustine Scheele, O.S.F., Chapter VI, "A Synthesis," *Educational Aspects of Spiritual Writings*. Milwaukee, Wisconsin: St. Joseph Press, 1940, p. 212.)

AT WHAT STAGE IN THE DEVELOPMENT OF A TOPIC SHOULD THE ANSWERS OF THE CATECHISM BE MEMORIZED VERBATIM?

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EDITOR'S NOTE: This paper was presented by the writer at the diocesan Catechetical Congress of the Confraternity of Christian Doctrine, held under the patronage of His Excellency, The Most Rev. Joseph F. Ryan, D.D., Bishop of Hamilton, Ontario, in November, 1940. Without doubt, Sister Joan's paper will raise several questions to readers, i.e., What questions in the catechism should be memorized? What would be an appropriate technique to determine a minimum list of questions for memorization? Should the same number of questions be memorized by children in Confraternity classes as by those attending a parochial school? This JOURNAL hopes, with the publication of the revised *Baltimore Catechism*, to conduct a poll of teacher-opinion on this question to determine a minimum list of questions for memorization in different grade groups.

NECESSITY FOR MEMORIZING

It is important to state that there is a necessity for the learning by heart in the teaching of Religion. Nothing is actively retained by the memory but what is deeply engraved on it. In later life we recall perfectly only those lessons which as children we learned so thoroughly by heart that it was impossible to make us miss them.

The Christian Religion is not mere theory; it is rather a practical science intended to direct the conduct of our whole life. Hence, it is important to memorize the text of the prayers and of the principal doctrinal formulae in order that the truths which the child learns today may be for him later the compendium of his faith, the prop of his hope, his consolation in suffering and the invariable rule of all his actions.

Learning the prayers and a part of the catechism by heart is no less necessary from the viewpoint of teaching itself, for these elementary notions constitute the foundation on which the catechist is to build the structure of more extensive knowledge.

Furthermore, these truths are absolute and abstract, and in most cases, the improvising of answers would be exceedingly difficult. Then, too, changes in the text might lead to fatal errors. In every science there are certain formulae, short, concise, exact, which summarize its laws and principles. In Religion likewise there are certain definite, clear-cut definitions and formulae which crystallize the accumulate wisdom of the ages. Exact expression here is important even if it surpasses the child's momentary clearness of perception or understanding. Verbal memory must be brought into play to preserve the form of sound words and to retain the matter for a clearer future understanding. Certainly explanation and illustration should precede and break down as far as possible the barrier which separates the thing from the word, but the final fixing process, both in science and Religion is largely a matter of verbal memory.

THE DANGERS IN MEMORIZING WITHOUT UNDERSTANDING

On the other hand, although the memorization of answers is important, overemphasis on memory at the expense of understanding would be a defect. A teacher, making almost sole use of memory in teaching of Religion, would be using a method aptly described in the words, "Take this book and eat it." The children cry for bread and are given a stone. The dry scholastic chunks of dogma are given to them, and a modern miracle is confidently expected to change these hard nuggets into nourishing food. Children would look forward to such a class with dread and look back to it with a feeling of disgust. Mere memory has never given a vital knowledge of Religion or of anything else. In the November, 1940, copy of the *Canadian Messenger of the Sacred Heart*, the Rev. Henry Keane, S.J., in his article on "Catholic Teachers" says: "Of such mere memory lesson it might be said with truth—'To know by heart is not to know at all.'"

It is unwise to let the memory act alone. The other faculties must be exercised at the same time. Before assigning the text to be learned by heart, the teacher should carefully explain it. Learning by heart should *follow* the lesson, not precede it. A catechism answer that has been well explained is

already known; a slight effort is sufficient to fix it in memory, and this effort the child makes with pleasure.

It sometimes happens that the answer in the catechism is a definition, an accurate theological statement clearly setting forth an article of faith or a point in doctrine. It is the final word on the question at issue. Now from its very nature such a statement should not be the first thing given a child. His mind is not, as a rule, ready for it. He should be led up to it gradually so as to appreciate its worth when finally he gets it. The definition is, as a rule, the last thing arrived at in any subject. Much has been known, for example, about electricity and aviation before the nature of the forces and the laws involved were set forth in a satisfactory definition. When a definition comes we have the last word on the subject. It is not good pedagogy to give the child first what tends to close the case for him, and this precisely is done if the definitive statement, the sharp and precise definition, is the first and chief thing he has to learn. After that the best avenues of interest are closed. There may be many things he can learn in connection with the definition, but the idea he has perceived from it is bare and naked as compared with the rich and living thought-material which could have been built up if the final step has been a little delayed. To arouse interest and to sustain it, the teacher needs more than the question and answer of the catechism.

A glance at a typical lesson in any one of our catechisms shows that it contains the substance of the lesson in the form of question and answer. But where is the preparation of the material for presentation to the child's mind? Where is the exposition of it? Where the necessary illustration and correlation with the child's mental content? Yet all of these and more must be attended to before the child may know the answer to the question. Hence, the necessity for the auxiliary methods and devices that the teacher must draw upon if his work is to be effective.

The memorizing of the answer is usually the last stage then, in the development of a topic. Having once determined that the memorizing is worth doing, we should see that it is thoroughly done. It is of no value to learn a thing

by heart unless it is learned so thoroughly that it can be recalled without the least mistake and at a moment's notice. A lesson half learned—said with a few promptings and blundered through just well enough to escape serious blame—is sure to be forgotten directly afterwards and simply comes to nothing. Yes, it does come to something. It leaves behind it a sense of wasted time and a disgust for the whole subject to which it relates.

ORAL METHODS BEFORE MEMORIZING

The work of learning by heart should be at the very least preceded by a summary explanation of the bearing of the lesson as also of the divisions of the answers, and of the meaning of the words and sentences which the children do not understand. Take, for example, the questions: "What is a Christian?"

A Christian is one who, / by the grace of God, is baptized / and believes / and professes the doctrine of Jesus Christ.

We first give the answer since the pupils are presumed not to know it. We recite it deliberately and distinctly, stopping at the places marked. The blackboard may also be put to good use. Then we ask, "How many things are necessary in order to be a Christian?" They are stated one by one:

1. It is necessary to be baptized.
2. It is necessary to believe the doctrine of Jesus Christ.
3. It is necessary to profess it.

We carefully develop the meaning of each division, dwelling on such words as "doctrine" and "profess."

We should also teach the children how to learn by heart. The best way to do so is, from time to time, to go through the exercise with them in class. The preceding example may serve as an illustration. Here is another: "What is the Mass?"

The Mass is the sacrifice of Christ's body and blood / offered to God / under the appearance of bread and wine / in order to represent and continue the sacrifice of the cross.

Naturally the child would not memorize this answer until a thorough instruction had been given introductory to a detailed study of the Mass.

We ask the question and then give the answer. We utter it slowly once, pausing at the places marked. Then we ask the pupils to count the parts of the answer as we give it a second time. On this occasion we make the pauses even more pronounced. Then we question them as to the number of parts and, if necessary, explain a word here and there in the answer.

Then we continue, "I am going to say the first part over again. I want you to say it after me." We then repeat the first part and have them repeat it. In like manner we take up the second part, and join it to the first, then going on to the remaining parts which we treat in the same way. Last of all, we call on the pupils to give the entire answer.

If the answer is very short, it need not be divided at all. But if there is a division it should in every case be made according to sense and not according to mere length.

This oral procedure moves rapidly. For very young or for backward pupils it is the only one that is practical. It has another advantage: the answer, coming from the lips of the teacher, especially when uttered with becoming gravity and unction, makes a deeper impression on the children. It effects a twofold result: it teaches them the method to follow in order to study with profit, and it roots deeply in their minds and hearts the ideas that have been made prominent in the exercise.

When the answer is made up of several parallel members, the division may be made clearer by writing out the answer in synoptic form. *Why do we say that God is eternal?*

I say that God is eternal because

He always has been.

He never had a beginning.

He will never have an end.

The division appeals to the eye of the mind, as well as to the eye of sense. It makes the order of ideas visible. And according to Aristotle, "Order is the very life of memory."

REVIEWS

"Repetition is the mother of retention." The teacher should exercise her ingenuity in often recalling to the pupils what they have already learned, especially when the matter is important. The chief means are:

1. In the course of the same instruction, to present things under several different forms, in order that the mind may study them longer and see them more clearly. The most important truths should be treated from time to time regularly every year.

2. At the end of each lesson to sum up what has been explained.

3. At the beginning of each lesson to repeat briefly the subject matter of the preceding lesson.

4. Often to review what has been learned; for example, at the end of a chapter or an important section.

5. To connect together or correlate the different parts of the doctrine, dogma, morals and worship in order to aid both the understanding and the memory, not only by association of ideas and by frequent repetition, but also by the variety of viewpoints from which the truths are presented.

USES OF FORGOTTEN KNOWLEDGE

Much of the knowledge gained by memorizing the answers in the catechism is forgotten, but it would not be right to conclude that all this knowledge which is forgotten in the form in which it has been received, but it may reappear in another. What is true in the vegetable world is often true in the world of spirit and of thought: "Except a grain of wheat fall into the ground and die, itself abideth alone." It comes to nothing. It is true that what is hastily acquired is hastily lost. What is consciously got up for some temporary purpose drops out of the mind and leaves no trace. Like Jonas' vine, it comes up in a night and perishes in a night. But all knowledge once made a subject of thought germinates even though in time it becomes unrecognizable and seems to disappear altogether. It has fulfilled its purpose, and what the child has entrusted to his memory will develop later either through his personal reflections or by means of instruction and reading.

DOES THE PROJECT METHOD LAY TOO MUCH STRESS ON PRACTICAL ACTIVITY?

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EDITOR'S NOTE: The following paragraphs are part of a paper presented by the writer at a diocesan Catechetical Congress of the Confraternity of Christian Doctrine, held under the patronage of His Excellence, The Most Rev. Joseph F. Ryan, D.D., Bishop of Hamilton, Ontario, in November, 1940. Teachers who have not given their pupils learning experiences similar to those presented by Sister M. Edwardine under the heading, "My Parish Church," will find the writer's outline helpful in suggesting a development suitable to local situations.

AIM OF PRACTICAL ACTIVITY

The end to be achieved according to the project method is not project work, nor booklets, nor plays, nor other interesting activities. All these are but means to an end. The end is to present religious truth so interestingly, so convincingly, so full of spirit of life, that it will take hold of the mind and heart and will and manifest itself in every phase of the child's life.

.....

DANGER OF SO-CALLED PRACTICAL ACTIVITY

There is, however, great danger in pupil activity stressing the accidentals and overlooking the essentials. Let us take, for example, a project on the holy sacrifice of the Mass. A variety of pupil activities suggest themselves. The pupils may make a "Mass" booklet; they may make a miniature altar and accessories, vestments and what not. They may make posters showing the holy sacrifice of the Mass celebrated in different situations as in an army hut, an aeroplane, an ocean liner and so on; they may find from holy Scripture what parts of the Mass are from the Bible; they may discuss in class the ceremonies of the Mass in the liturgical year and yet not be able to participate in the holy sacrifice intelligently, nor love the Mass sufficiently to care

whether they miss an opportunity of attending a Mass on a week-day or not.

.....
In preparing catechetical exhibits of pupil activities, is there not some danger that children put too much time on certain projects in order to make them as perfect as possible? On the other hand, should we encourage pupils to make figures which are not inspirational, which are mere caricatures and which make them seem ludicrous? Should not all pictures be beautiful and encourage emulation?

ACTUAL PROJECTS

One of the most worthwhile projects I have ever seen is the preparation of a book entitled, "My Life Book." It covers the work of an entire year. Its merit lies in this, each pupil's notes, made from day to day, were a spontaneous evaluation in the child's mind of what he or she drew from the lesson. The fundamental truths of the Catholic Church were briefly explained, and the standard Catholic practices which he had adopted during his school life were outlined, such as the morning offering, grace at meals, the examination of conscience, act of contrition, wearing a scapular, carrying a rosary, worthy preparation of the sacraments, manner of meeting temptation and so forth.

THE PROJECT, "MY PARISH CHURCH"

Project work through practical activity teaches many truths incidentally. Take, for example, the project on "My Parish Church." Such topics as the patron of the parish, the early history of the parish, the first pastor, the erection of the first church edifice, type of architecture of the present building, expenses incurred, how they were paid and so on, would require research which would bring the home and school and church closer together and would give the pupils an appreciation of the sacrifices required of their forefathers.

The following is a brief outline of the topics which might be developed, together with suggested aims for each topic:

1. *How can I help my parish?*

Pupil's Outline: I can help by doing my duty as a parishoner; by attending holy Mass and other services in my

church; by helping to pay the expenses of my parish; by joining one or more of my parish societies; by doing what my pastor asks me to do without any criticism.

Teacher's Guiding Thought: To make them live, active edifying members of the parish.

2. *What are the expenses of my parish church and where does this money come from?*

Outline: The purchase and maintenance of the things required for holy Mass and other services, improvements, insurance, taxes, lights, water, fuel, salaries, the support of the pastor and assistant pastor. This money comes from the Offertory collection, from seat collection, special collections at Christmas, Easter, from bequests, etc.

Teacher's Guiding Thought: To teach the necessity of church support. If one parishioner shirks his duty, another will have to assume his share. It is as much a debt as an unpaid account in business, therefore a lesson in justice.

3. *How much should I give?*

Outline: I should give according to my means. In the Old Law, people were required to give ten per cent of all they had. Now many people do not give even one per cent of their earnings. Compare what people give to God with what they spend for pleasure.

Teacher's Guiding Thought: To teach generosity.

4. *Why should I love my parish church?*

Outline: There I was made a child of God by baptism, a soldier of Christ by Confirmation, a guest of Christ at His Eucharistic table, I am preserved a child of God by Penance. God gave me a father and mother by the sacrament of matrimony. The last house I shall visit on earth is the House of God—my parish church—at my funeral.

Teacher's Guiding Thought: Appreciation for Holy Mother Church.

5. *What does the parish priest do for me? What can I do to show respect?*

Outline: (a) The priest receives the little ones newly-born and regenerates them in the waters of Baptism. As they grow up, he feeds them with the heavenly Bread of the

Holy Eucharist. When they fall into sin he reconciles them to Christ in the sacrament of Penance. When sorrow or grief comes, the priest is near to comfort. He strengthens the dying and stands by the grave to bless even the dead bodies of his children who are gone. He shrinks from no labor or danger when he can bring blessing to his people. In other words, he is another Christ, going about doing good.

(b) We show our respect: boys tip their hats, girls bow, we call him "Father," we ask his blessing when we undertake some important affair, we ask his counsel, we defend him when he is criticized, we show him deference whenever we can.

Teacher's Guiding Thought: To teach respect, reverence and gratitude for God's priest.

6. Who can become a priest?

Outline: Any boy who has a "vocation" or calling. What must he do? He must pray every day for God's help, ask the advice of his confessor, read good books and study his Religion.

Teacher's Guiding Thought: To foster vocations.

SUMMARY

In conclusion let us now try to answer the question, "Does the project method lay too much stress on practical activity?" It does not, provided:

1. The fundamental truths of our holy Religion are thoroughly mastered.
2. It does not, provided noble ideals are set before the child.
3. It does not, provided the activity is purposeful and has a direct bearing on their daily lives.
4. It does not, provided it is carefully guided by the teacher.
5. It does not, provided these activities are not too numerous and do not supplant the regular catechism lesson.
6. And finally, it does not, provided the teacher establishes a religious atmosphere which will result from an overflow of her own spiritual life. Burning words cannot come from a frozen heart.

Communications

COMMUNICATION

RADIO SCRIPTS

Dear Editor:

Some time ago you asked us to prepare an article for your magazine, *JOURNAL OF RELIGIOUS INSTRUCTION*, on "how to write radio script." We have been so occupied with actually writing the script for "The Case of Johnny Miller"¹ that until this time we have not been able to comply with your request to write the article.

We shall not attempt to write a formal article on how to write radio script, but shall give you rather a synopsis of the development of the script used in this particular program. And after six months' experience, it would seem more proper to say that one does not "write script," but "re-write" it, for we have found that the excellency of a program depends largely upon the amount of writing, reading, correcting and re-writing that is done in the preparation of each individual chapter.

Last August, after being away for a month in a mining town in the northern part of the state of Arizona where we had taught religious vacation school, we returned to our mission house in Tucson to be greeted by Father Don Hughes with the news of the new radio serial he had originated and planned. Father asked us to cooperate with him in writing the script. If television had been in general use Father might have been amused to see our look of surprise. "Write a script for the radio?" We had never even seen a

¹ Editor's Note: In its April, 1941 issue, pp. 737-748, this *Journal* published two chapters from "The Case of Johnny Miller."

radio script. Father would not take "no" for an answer. "Sister," he said, "it is very much like the writing of a script for a play. And, although you'll be writing radio script, you'll still be teaching Religion; you'll just have a much larger class." Father knew the weight of this argument with a Missionary Servant of the Most Holy Eucharist.

About that time we were offered the advantage of taking a course in radio script writing. That particular class never materialized, but we went to school just the same—the school of experience, and Father Hughes, with his four years of pioneering experience in teaching Religion over the radio, became our teacher. He gave us a list of the ideas he wished "put across" (You must forgive the slang. What we did not know before from the children we teach, we've learned from association with "Johnny Miller"). Above all, it must be written in the vernacular of the children, if it is to accomplish the most good. As the script advanced, we learned what a "musical curtain" was, a "fade out" and a "fade in"; "off mike," etc., until now, when we listen to a radio program, we listen for new technique to introduce into "The Case of Johnny Miller" to keep it as professional as possible.

The Director of the local Little Theatre suggested a list of plays from which we could gain some knowledge of the technical set-up (the "scene of the play must be set" verbally, and it must be as clear to the listener as if he were actually able to see it). He gave Father sample copies of radio script sent him by professionals. About this time Father began to bring to the convent books on dogma, morals, statistics on juveniles, newspaper articles that held a possibility of being used sometime in the script to enhance the story interest, fiction, volumes on methods of teaching Religion. In fact, there was such an interest created in "Johnny Miller," and such an appreciation of Father Hughes' idea of teaching Religion over the radio, that the local religious communities cooperated and sent in magazine articles illustrating dogma and morals which they thought might be helpful.

We have mentioned one feature of the language aspect—slang. Some there are who may think it objectionable, but

it has its appeal to the listening public, children especially, and they were the main audience we wanted to reach and to hold. Next, there was Father's constant admonition: "Keep the script in the language of a twelve year old"—adult language is such a simple vehicle through which to express one's thoughts. It is sometimes a little more laborious to put the same thought into the language of a fifth grader.

Since radios are universal, Father Hughes sought to keep our story appeal universal, too, and while we have never sacrificed anything in regard to Catholic doctrine, yet we have tried to express our Catholic principles in such a manner that our non-Catholic listeners would not tune us out with the idea that this was "just another religious program."

Father Hughes reads the doctrinal part of the script with a very critical eye, to see not only that it is correctly stated, but that even the way in which it is stated leaves no room for doubt.

Even before the Johnny Miller Radio Club began (members are asked to promise to say the Lord's prayer daily, to do a good deed daily and to listen to "The Case of Johnny Miller" each Wednesday evening), Father Hughes was receiving heavy fan mail. Perhaps because "The Case of Johnny Miller" and its purpose of teaching Catholic principles via the radio story method is unique, the program and the idea has received widespread, national publicity. Father Hughes has received hundreds of letters from priests through the country asking for scripts, how to go about getting free radio time, suggestions as to how they can put it on in their cities and towns, or, "when will you be ready to rent transcriptions?"

Letters from parents continue to come in—one of them from a mother says, "The story appeal holds the interest of my children without terrorizing them." Another, from a father, who frankly says, "I am a 32nd degree Mason, and do not belong to your church, but every Wednesday my wife and children and myself listen to your program."

In view of the good that comes out of this type of radio pro-

gram many teachers of Religion should be encouraged to write radio script. Do not be afraid of it. We learn to write radio script by writing and re-writing.

People in Nova Scotia, and in parts of Wisconsin, are listening to Johnny Miller over the stations located there.

These are the compensations for the hours spent in composition. When one has an idea to present it is more or less easy to clothe it with words and make it visible. There are times though, when one stares at the blank page, and the thoughts just won't come. After the composition is completed, Father reads the script. Word for word is checked—both from a doctrinal angle as well as to obtain the best possible dramatic advantages. One can't turn back a radio program like a victrola record and re-play any part that was not clear, so every thought must be stated not only clearly but in such a manner that the listener may follow each new idea without the necessity of pondering over the previous one, for by that time some point will be lost in the continuity. It is at about this point that blue pencils are at a premium, for much correcting is done, and situations are changed to clarify the story. Sounds are invaluable for helping to "set the scene" on the invisible stage. After re-typing, inserting a sentence here, a phrase there, leaving out a paragraph, pasting a new one over the old, the script is just about ready to go to the mimeographing machine. Just as one is about to take a deep breath and contemplate that four-letter word "rest" (for these scripts are written in a Sister's so-called "free time"), that still, small voice we've had so much fun dramatizing, otherwise known as conscience, says the next broadcast is only seven days off, so give up the idea of working in our garden, or starting that new book just received, and find ourselves staring at a clean, white page, at the top of which is written, "The Case of Johnny Miller."

Trusting you may find this of interest for THE JOURNAL OF RELIGIOUS INSTRUCTION,

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New Books in Review

National Liturgical Week. Held at the Cathedral of the Holy Name, Chicago, October 21-25, 1940. Newark, New Jersey: Benedictine Liturgical Conference (528 High Street), 1941. Pp. xi+251. Price \$2.00 bound in cloth and \$1.50 paper-bound.

The following, from the editor's preface, describes the scope of the present volume as it records the first National Liturgical Week in the United States:

The material contained in the following pages, it should be noted, is of three kinds: (1) sermons and prepared addresses delivered at the Chicago Liturgical Week; (2) impromptu remarks made from the floor at the various sessions; and (3) special features added to enhance the practical utility of this volume by the Editor, acting for the Benedictine Liturgical Conference, national sponsoring body for the Liturgical Week. The sermons and addresses are published exactly as contained in the manuscripts submitted by the various speakers, with a few minor editorial changes; whereas the impromptu talks have necessarily required considerable condensation and emendation from the verbatim transcript made by stenographers who took them down during the actual discussions. Yet we have attempted to preserve their original flavor.

In recommending this volume of proceedings to teachers of Religion, we can find no more forceful statement than that of His Excellency, the Most Rev. Samuel A. Stritch, Archbishop of Chicago, in the foreword to the volume: "It is a sorry thing that too long have we neglected to talk the Liturgy to our people. Frankly we admit a lamentable preferment of pious exercises to the Liturgy. This is the work of priests, religious and even pious laymen."

Christian Origins. Volume II, The Church. By Rev. A. Patrick Madgett, S.J. Printed in Ann Arbor, Michigan: Ed-

wards Brothers, Inc., 1941. Copies may be procured from author, University of Detroit, McNichols Road at Liver-
nois, Detroit, Michigan. Pp. xiii+208. Price \$1.10.

Volume I of *Christian Origins* was reviewed in detail in the March, 1941, issue of this magazine. In that review the reader was introduced to a college textbook in Religion that in organization, style and development was the work of a specialist in the teaching of Religion at the college level. The present volume in content and pedagogical organization is equally commendable. The first part of Volume II investigates the foundations of the Church, or, as the author entitles it, "Testimony of History to the Church." In Part II the student examines, under the general heading, "The Church's Testimony to Herself," the general features of the organization of the Church, the interior and supernatural character, the Mystical Body of Christ, the nature of Faith and the relation between faith and reason.

The Earliest Christian Liturgy. By Rev. Josef Maria Nielen. Translated by Rev. Patrick Cummins, O.S.M., St. Louis, Missouri: B. Herder Book Co. (15 and 17 South Broadway), 1941. Pp. x+416. Price \$3.00.

This volume is a translation of *Gebet und Gottesdienst im Neuen Testament*, in which the author had for his purpose to give a comprehensive survey of the prayer and liturgy of primitive Christianity, based exclusively on those accounts of things liturgical which are found in the New Testament. The author used the New Testament, and the New Testament alone. In his preface the translator says: "This book addressed directly the historian of the liturgy. What was the earliest Christian liturgy. Did it originate in Christ's life of prayer? How much of the Jewish liturgy did Christian liturgy retain? Did it borrow from pagan liturgies? How much in its development was due to elements specifically Christian? These questions are answered in the first part of the book. The second part tells in detail how, where and when the early Christian congregations prayed and sang; how they exercised the charismatic gifts of proph-

ecy and tongues; how they celebrated the Lord's Supper; how their spontaneous enthusiasm was guided into the channels of order and decorum." The following chapter headings indicate the author's treatment: *Part I, Historical Pre-suppositions*—Jesus' Practice of Prayer, Jesus' Praying in Common with Others, Jewish Piety, Jesus' Relation to Jewish Piety, Jesus' Relation to the Christian Liturgy, Jewish Influences Affecting the Primitive Liturgy, Pagan Influences, Primitive Christian Liturgy a Consequence of Christian Faith, Liturgy in the New Testament Writings, Liturgical Worship of Jesus, the Dying and Risen Lord, Importance of the Epistle to the Hebrews; *Part II, Genesis of the Christian Liturgy*—Prayer in Common, Contents of Liturgical Prayer, Scripture Reading in Common, Instruction in Common, The Gifts of Prophecy and Tongues, The Singing of Psalms and Hymns, The Breaking of Bread, the Lord's Supper, The Table of the Lord and the Cup of the Lord, Fellowship in the Lord's Body and Blood, Liturgical Places and Times, Participation of the Faithful, Regulation of Liturgical Worship, Fundamental Forms of the Liturgy, Language of the Liturgy.

A Parochial Course of Doctrinal Instructions. For All Sundays and Holydays of the Year. Volume I, parts I and II, Dogmatic Series. Volume II, parts I and II, Moral Series. Prepared and arranged by the Very Rev. Charles J. Callan, O.P., and the Very Rev. J. A. McHugh, O.P. New York City: Joseph F. Wagner, Inc. (54 Park Place), 1941. Pp. Volume I, x+560; Volume II, x+558. Price \$7.00 per set.

For each Sunday and holyday these volumes offer a text, a detailed analysis, lengthy quotations from the Catechism of the Council of Trent, dealing with the dogma or moral for presentation, and one or two sermons by well-known preachers of the past and present. Among those whose sermons are included are: Cardinal Corsi, Rev. Bertrand L. Conway, C.S.P., Rev. H. G. Hughes, Rev. Bede Jarrett, O.P., Rev. Thomas F. Burke, C.S.P., Rev. P. Hehel, S.J., Rt. Rev. James Bellord, D.D., Rev. John H. Stapleton, Rt. Rev. Alexander MacDonald, D.D., Rev. W. D. Strappini, S.J.,

Rev. J. R. Newell, O.P., Rev. William Graham, Rt. Rev. John S. Vaughan, D.D., Rev. F. X. McGowan, O.S.A., Rev. Thomas M. Schwertner, O.P., Rev. C. M. Thuente, O.P., Very Rev. P. A. Sheehan, D.D., Rev. Charles A. Bruehl, Rev. Thomas P. Phelan, the Curé of Ars, Rev. Joseph McSorley, C.S.P., Rev. William J. Lallou, Rev. J. A. McHugh, O.P., Rev. Arthur Devine, C.P., Dom Bede Camm, O.S.B., Rev. Wm. P. Barr, C.M., Rev. Stephen J. Brown, S.J., Rev. Ferdinand Heckmann, O.F.M., Dom Savinien Louismet, O.S.B., Rt. Rev. H. T. Henry, Rev. Charles Coppens, S.J.

Little Stories of Christ's Passion. By Nita Wagenhauser. Paterson, New Jersey (508 Marshall Street): St. Anthony's Guild Press, 1941. Pp. 112. Price 50c, plus postage.

This paper-covered volume is one that every Catholic elementary school will wish to have in its library. Teachers of the lower grades will read it and adapt it for their classes. Teachers of the upper grades will put it in the hands of boys and girls. Those interested in impromptu dramatizations for the classroom and elsewhere will find in its stories not only content but a literary style that may be easily adapted for such purposes. The book is beautifully illustrated. The following titles will indicate in part the stories told: At the Tomb of Lazarus, The Miracle of Bartimaeus, The First Mass, The Conversion of Malchus, The Denial of Peter, Claudia's Dream, Benita's Bread, The Miracle of the Holy Face, Jesus' Last Smile, The Reward of Simon of Cyrene, Two Babes, Longinus and the Precious Blood, The Ninth Hour, The Burial of Jesus, The Journey to Emmaus.

The Man Who Dared a King. St. John of Rochester. By Rev. Gerald T. Brennan. Milwaukee, Wisconsin: The Bruce Publishing Co. (540 N. Milwaukee St.), 1941. Pp. 64. Price 85c.

Father Brennan needs no introduction to those who are interested in and well-informed about religious books for the young. *The Ghost of Kingdom Come*, *Angel City* and *Angel*

Food are collections of his stories to which this JOURNAL has already introduced its readers. In the present volume Father Brennan tells the story of St. John Fisher, once Bishop of Rochester, England. It is fitting, therefore, indeed, that Bishop Kearney, the present Bishop of Rochester, New York, should write the foreword to the life of one who dared to tell the King of England that he was wrong. Bishop Kearney says: "If the study of lives of worth-while men and women is a part of true education, every boy and girl should learn the story of St. John Fisher, as only Father Brennan can tell it."

The Grace of Guadalupe. By Frances Parkinson Keyes. New York City: Julian Messner, Inc. (8 West 40th Street), 1941. Pp. x+185. Price \$2.00.

Catholic readers have been pleased with Mrs. Keyes' biographies of the Little Flower and Bernadette of Lourdes. *The Grace of Gaudalupe* presents a story even more lovely, written with both historical care and the warmth of devotion. Without doubt, this volume has its contribution to make in advancing the cause of Pan-American friendship. Always our Lady of Guadalupe is the heroine of the story, she who for over four hundred years has been revered and loved in Mexico. Many Americans, however, know little about the story of the Virgin of Guadalupe, who was officially proclaimed the Patroness of all the Americans more than ten years ago. The Virgin of Guadalupe is the Mother and guide of persons in every class and station in Mexico, and as the author says in her introductory chapter describing the Shrine of the Miraculous Image on the outskirts of Mexico City:

The hill where this shrine stands had been a holy place for nearly a century already when the Pilgrims landed on Plymouth Rock. How could it so endure? How could it so survive?

The question baffled me, for then I did not know how first the shrine came into being or what had been its story since. But I had come to learn: going eagerly and questingly from the plaza to the place of prayer, not once, but over and over again; bending over old books, seeking out new authorities, studying, searching, pondering, praying. And here at last is the answer, at least as well as I know how to give it.

Readers will be pleased with this story, as it unfolds the history of a poor Indian, a Franciscan friar who became the first Bishop of Mexico, and other human figures closely associated with the beginnings of the great devotion of Mexico.

Thunder from the Left. The Story of Marxianism in Action. By Rev. John A. O'Brien. Huntington, Indiana: Our Sunday Visitor Press, 1941. Pp. 338. Price, cloth, \$1.50; paper (single copy), \$1.00 postpaid.

In popular form and with discussion aids Father O'Brien presents objectively the meaning of Communism and its bearing upon human life and welfare. The author has studied the philosophy of Marx and Engels for more than a quarter of a century and, in the present volume, gives the results of personal investigations in America, Mexico, France, Italy, Hungary, Germany, Spain and Great Britain.

Our Lady in the Modern World. By Rev. Daniel A. Lord, S.J. St. Louis, Missouri: The Queen's Work (3742 W. Pine Blvd.), 1940. Pp. 381. Price \$2.50.

The chapters in this volume were given as lectures at the Summer School of Catholic Action in 1939. The following, taken from the author's introduction, indicates the scope and the tone of this volume for which the religious educator will find many uses:

The assembled chapters might have any of a half dozen names: "Mary the Modern" or "Mary Among the Moderns," "The Maid for Our Times" or "Mary Today and Forever." In any case the idea would have been the same: The Eternal Feminine, who is God's Mother, must with prayerful insistence be invited to return simply because we so pressingly need just what she gave to her own age and would gladly give to ours.

The virtues of Mary belong on Main Street or Park Avenue or Honeymoon Lane today. Her commonsense grasp of essential values would put Wall Street back on its feet; her clear appreciation of fundamental truth would put coherence and logic into the lectures of university professors who know all the facts but haven't the foggiest idea of what to do with them or about them.

Women will discover that her type of femininity does not pass out

of style with the year's "hair-do"; one does not have to be a sprinter to keep up with her fashions.

Men will find in her that strength that they ask with seeming inconsistency from weak women, that calm that has gone out of our feverish lives, that sinlessness that is sweet after the stench of sweaty struggle, that inspiration that is as high as a star and as intimate as a hand placed under a weary, sagging elbow.

Mary died almost two thousand years ago. What does that matter? She herself is timeless with the timelessness of Christ and His Church . . .

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Ely, Sister Aimee, F.C.S.P. *The Youth Problem and the Education of the Catholic Girl*. Washington, D. C.: Catholic University Press, 1941. Pp. xx+135. Price \$1.50.

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